RAJAH KISNA,

A N

INDIAN TALE.

IN THREE VOLUMES.

VOLUME III.

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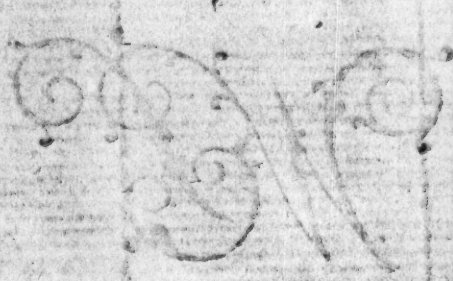

CHAP. X.

THE morning appointed for ſolemn worſhip to the gods was come, and the ſacred trumpet was ſounded from the pagode of Ixora the avenger as ſoon as the earlieſt dawn appeared to gild the mountain tops. The aweful ſound was heard through all the ſtreets of Ketteris, and the holy

Brahmins aſſembling at the palace gates there waited till the hoary Sedamma came forth, a ſacred fillet bound up his reverend locks, and over his ſnowy veſtment hung a mantle rich with gold, in his hand he bore the ſignals of the ſixteen handed god, and preceded by the ſacred muſic, humbly on foot he led the way. Him followed in two ranks with ſlow and ſolemn ſteps, the holy troop, each bearing ſome enſign of the gods, which waved aloft in air; then came the children of the prieſts like little ſeraphs ſinging ſolemn hymns of praiſe and adoration to the ſacred object of all love and fear; the wives of the Brahmins next in flowing robes of ſnowy white came on, ſtrewing the

path

path with flowers as they went; theſe were cloſe followed by the courtier-train, all richly habited in cloth of gold; then came the king exalted on a car of ſtate, and arrayed in golden armour, as one ready to execute the vengeance of the gods; the Nairos mounted on elephants inured to the tumult of a battle, and the ſoldiers marching in military order, cloſed the grand proceſſion.

They entered the pagode, and all were placed according to their rank and office in their ſeveral ſeats; an aweful ſilence now enſued, when the holy Sedamma with reverend ſtep advancing to the great altar, fixed the ſignal of Ixora in the golden rings

appointed to receive it, then aſcended a throne of ebony at the foot of the holy ſhrine and ſat exalted to the people's view; in terror-ſtriking notes the muſic ſounded now, when ſudden iſſuing from beneath in clouds of ſmoke, the black prieſts of the avenger roſe, and while artificial thunders rolled tremendous through the pagode, poured out an offering of blood upon the altar, then lighting up ſulphureous flames, with loud cries invoked the god——He heard, Ixora heard, from his high throne in the mid heavens, and real thunders now ſhook the ſolid pile which rocked as if uptorn from its foundation, the red lightening flaſhed along the iſles its forked flames with horrid glare, and

now through the rent cupola the god himſelf, in a blazing chariot of livid fires, viſibly appeared—The holy Sedamma fell proſtrate on the ground, the king and people, ſtruck with ſacred fear, inſtantly followed his example, then thus in a voice of thunder ſpake the god.

"THE crimes of Saraſſada are not "expiated yet. Rajah Kiſna ſhall "execute my wrath on Rakalkas, "Sedamma knows the reſt."

THE avenger having thus declared his will, aſcended beyond the blue expanſe, and an aweful calm ſucceeded to this tremendous viſitation of the god——The ſacred band with

ſweeteſt harmony compoſed the minds of the people, and a ſolemn oblation of incenſe and fragrant ſpices blazed through the pagode, and the parent goddeſs Anhema deſcended from the heavens in an emerald chariot, drawn by two beauteous doves, and attended by a lovely train of heaven-born nymphs in verdant robes arrayed, who fluttered in the air on ſilken wings around the car. The king firſt ſaw his heavenly parent, and with rapture hailed her preſence; ſhe haſtily deſcending from her car embraced the monarch with the ſoft affection of an earthly mother, and calling him the favourite of the gods, warned him "with patient obedience to obſerve "their high commands, and with mi-

"nute

" nute exactneſs to perform their wills,
" the goddeſs then concluded thus,—
" for thee my ſon I have ſolicited, for
" thee obtained a ſuit of heavenly ar-
" mour; for that thou muſt go to the
" northern iſles, and ſeek the reſi-
" dence of the holy Alfranor, who
" will inſtruct thee too how to accom-
" pliſh the high purpoſe of thy voya-
" ges. Be not impatient of delay,
" myſelf will guard Zemandra from
" all ills, and from diſquietudes pre-
" ſerve her tender ſoul."

RENEWING then her maternal fond embrace, ſhe bade the king farewel, and ſmiling on the holy Sedamma, aſcended her emerald car, and amidſt the muſic of her celeſtial train, who

waked the ſoul of harmony with their mellifluous notes, ſoared to the regions of immortal light.

THE cupola of the pagode cloſed, and with inſtructive exhortations, the grand Brahman finiſhed the ſolemnities of this ſacred day; the people diſperſed, and the king joyfully returned to the palace, where in feſtive banquetting the hours inſenſibly glided on till night in rayleſs majeſty aſſumed her ebon throne.

EARLY on the morning after the ſacrifice Rajah Kiſna quitted his couch, and ordering Sedamma to attend him in the garden, entered the grotto of Virapaten, where he ſat ſtudiouſly revolving

volving his own big thoughts till the grand Brahman came—him the king courteouſly ſaluted, then placed him on a velvet ſopha by his ſide, and meekly aſked the reverend ſage how he ſhould regain fair Saraſſada's liberty.——

"MOST potent king! replied the "holy man, ſmall are the forces re- "quiſite to accompliſh this great pur- "poſe, the foes you are to encounter "will as readily ſubmit to a ſingle "arm as to a mighty hoſt. Let two "ſtout ſhips be well prepared for a "long voyage in rough ſeas—diſtant "yet are the days of Saraſſada's deli- "verance.—You firſt muſt ſee Alfra- "nor the hermit of Kamſchatka in the

"the northern ſeas——go and proſ-
"per!"

RAJAH Kiſna heard the ſage with fixed attention; but was much ſurprized to find his inſtructions were ſo brief, nor could he conceal his diſappointment from Sedamma: the hoary Brahman then to reconcile the king to the will of heaven, reminded him of Anhema's charge, "not to be impa-
"tient of delays," and that it ſeldom was given to man to know future events, he therefore ought with pious gratitude to thank the gods for what they had revealed, and by his ready execution of their known wills to deſerve their future favour. The king aſſented to theſe ſacred truths, and af-

er

ter ſome more particular converſation with the ſage upon various important points of ſtate and government, aroſe from his ſeat to attend the council.

THE nobles were aſſembled and waiting for their ſovereign, when he entered with the holy Brahman by his ſide, and taking his place on Saraſſada's ivory throne, in a ſhort but nervous ſpeech he informed his people of the will of heaven; then appointed Moſkar to aſſiſt Sedamma in the government of Mindano, and promiſed to leave with them ten thouſand Malaccans to ſecure the iſland from hoſtile inſults. The remainder of his troops, except five hundred choſen veterans appointed to attend himſelf, the king

gave

gave to the command of Agra to be conveyed immediately to Malacca; then turning to the wife and brave Arakan, he commiſſioned him to expedite the neceſſary preparations for his voyage to the northern iſles, and told the princely chief he muſt accompany his king.

THIS great buſineſs diſpatched, the council broke up, and all the officers of ſtate chearfully dedicated their whole time to execute the royal orders.

AGRA acting with great vigilance in his new command, ſpeedily ſailed with the troops committed to his charge, and ſafely arrived at Malacca.

Mean-

Mean-while Arakan diligently prepared two of the ſtouteſt ſhips in the fleet for the reception of the king, and now they only waited for favouring gales to quit the harbour of Samarcand, and begin the tedious voyage appointed by the gods,

THE ardent king inceſſantly invoked the heavenly powers to ſend the winds obedient to his wiſh—at length they heard his prayer, and in the ſolemn hours of repoſe, when nature wore an univerſal ſtillneſs, Marill ſuddenly deſcended from his aerial throne, and ſtanding at the foot of the monarch's couch enrobed with celeſtial light, bade him "ariſe, embark, "and be aſſured of proſperous gales."

The

The king ſtarted from his ſleep, ſaw the god aſcend, and thereby knew the viſion to be real; then haſting to Arakan gave orders for immediate embarkation, and ere the morning dawned, bad farewell to the Mindanoan chiefs, and with ſhouting ſailors boldly entered the mighty ocean.

The winds propituous filled their ſwelling ſails, and ſoon the veſſels cleared the iſles, and ſwiftly ploughed the deep abyſs. The immortal powers concurred to bleſs the king, and ſhorten his paſſage to their hoary prophet. He found no obſtruction nor delay in this long voyage, nor ſcarce beheld the various iſlands that he paſſed. Kindly ſhowers repleniſhed his empty

caſks

caſks ere drought was known on board; and the inhabitants of the main, playfull ſwimming round his veſſels, with variegated dainties well ſupplied his table.

THUS ſailing, or rather flying over the ſeas, they came into the frozen ocean juſt as the budding ſpring began to looſen the icey mountains, and ſend them floating on the boiſterous waves a ſwift deſtruction to every veſſel that raſhly durſt approach the ſhore. The aſtoniſhed mariners with terror beheld theſe floating iſlands, which oft in rude encounter daſhed againſt each other with ſuch ponderous force, that were a ſhip to intervene it muſt be cruſhed to atoms. But Rajah Kiſna uncon-

unconcerned ſurveyed the cryſtal mountains, while celeſtial Quendra with the nymphs of the parent goddeſs, viſible to him alone, puſhed from his ſhips the portentous miſchief, and ſafely haled them into harbour.

Six moons had run their deſtined courſe ſince the brave monarch left his loved Zemandra to caſt his anchors on this northern iſle; and the waning year was juſt expiring when he landed his troops. Where to ſeek Alfranor in this unknown country was a myſtery yet to be unfolded by the miniſters of heaven; but though unacquainted with the road he ought to take, the king's impatience admitted no delay, he therefore purſued the wi-

deſt

deſt track from the harbour as judging it would lead to ſome inhabited village where he might get ſome intelligence of the ſage. The ſhades of night began to embrown the horrizon, and the wearied ſoldiers were fainting beneath the toils of their long march, when a thick and trackleſs wood, extending on each ſide as far as the eye could reach, obſtructed their farther procedure. Here therefore they pitched their tents and reſted till the morning, when the king, conſcious of his paſt inadvertency, ſent out many ſmall parties to reconnoitre the country, and find inhabitants: at the cloſe of day theſe all returned unſuccesful; but Nourjahad, who had commanded one of the detatchments, informed the

king that he had ſeen a chain of lofty mountains which were he commiſſioned to aſcend, he doubted not in a few days to return the meſſenger of happy tidings. The king aſſented to this expedition, and Nourjahad being allowed four days for his journey, chearfully departed with the companions of his choice.

THE adventurous youth ſoon reached the baſe of the mountains, and ere the ſun had advanced to its meridian heights on the ſecond day, he ſaw from their ſummit a troop of hoary Brahmins preparing for ſome ſolemn feſtival in the vales beneath; rejoiced at their view, he gladly deſcended to the valley and eagerly enquired of the holy

holy troop if they knew the reverend Alfranor, they anſwered yes, and farther ſaid that in ſix days he would be there to preſide at the feaſt of the new-born year.

NOURJAHAD with haſty ſteps returned to the camp, and told his impatient ſovereign what he had heard. Rajah Kiſna rejoiced to find himſelf ſo near the holy ſage, and ſpeedily began his march to the ſacred valley. No obſtruction hindered his paſſage, but early on the fifth day ſince Nourjahad ſpoke to the Brahmins, he was met on the mountain tops by the hoary Alfranor, who conducted him to a cave reſplendent with the ocean's ſpoil's, and having carefully diſpoſed

the ſoldiers in different cells, ſpread before the king and his chiefs a banquet of the richeſt viands the country could boaſt.

THEY feaſted freely, and freely drank of the refreſhing wines, the holy ſage mean-while inſtructing the attentive monarch in the ſacred ſolemnities of the ſucceeding day, and explaining to him the various operations of nature in this northern world, where ice, ſnow, hail, and bleakeſt winds ruled half the year. The king liſtened to theſe wonders with aſtoniſhment and admiration till the hour of repoſe being come, the Brahman left him to the balmy joys of ſleep.

AT the earlieſt dawn the veſtal virgins, arrayed in robes of pureſt white, quitted their peaceful cells, and walking round the vale with ſweeteſt muſic rouſed the hoary Brahmins to commence their ſanctimonious rites. The Brahmins heard the harmonious ſounds, and aſſembling in the vale, Alfranor offered on a turfy altar a ſweet oblation to the advancing day; then falling into proceſſion, and accompanied by the king, they followed the holy virgins to a diſtant pagode, which, being open on all ſides, had its painted cupola ſupported by pillars of curious marble; an altar of ſilver was reared in the center to the creator, and oppoſite to the grand entrance was a cedar throne for the preſiding Brah-

man, on each ſide of which were ſeats for the veſtal virgins and the holy troop; beneath theſe ſat the king and his nobles, and his ſoldiers filled the court without.

ALFRANOR deſcending to the ſilver altar offered thereon the firſt fruits of the new year; then waving his ivory wand, the muſic ſtruck up and played through all the enchanting varieties of harmony while the ſeaſons often encircled the altar, ſpring being repreſented by an infant adorned with flowers, and drawn in a vernal car by two beauteous lambs; the ſummer by a bold and ſprightly youth, crowned with corn, and drawn in a coral car by foaming ſteeds; the Autumn was

a man diſtinguiſhed by a coronet of fruits, and drawn in a car of intermingled gold and iron by two fiery lions; then came the Winter old and decrepid, with his crown of reeds, in a golden chariot lined with furs, and and drawn by heavy mules; next followed a car artfully compoſed of the ſeveral materials of which the preceding four were formed, and drawn by one of each of the beaſts, in which was placed an infant in flowery ſilk, a youth in golden armour, a man in robes of ſtate, and old age clothed in furrs. Theſe laſt as they encompaſſed the altar round, accompanied the muſic with the following Hymn——

I.

AS Annus through the blue expanſe
In ſolemn ſilence glides away,
The ſeaſons in their myſtic dance,
Their pow'rs, and various charms diſplay.
Spring firſt adorn'd with infant ſmiles,
Spreads chearfulneſs the welkin round,
With vary'd ſcenes each hour beguiles,
While airy choriſters their warbling joys reſound.

II.

REFULGENT Summer then ſucceeds,

Encircled by the luſty hours,
And drives the peaſants from the meads,
To ſeek cool grots and ſhady bow'rs.
The thirſty herds for water roam;
The potent ſun's meridian glare
Pervades the monarch's gilded dome,
And kings with peaſants join to hail the ev'ning air.

III.

NEXT jovial autumn laughing comes,
And plenteous crowns the la-b'ring year;
Rough induſtry collects his ſums,
And gladſome ſwains all joy appear:

THE

The ſportſman in purſuit of prey,
Follows the chaſe with hardy
ſoul,
And cloſes each ſucceſsful day
With ſtories of his toil, and a full
flowing bowl.

IV.

Then furious Winter chills with
froſt
And nature's ſcenes no longer
charm,
Now ev'ry vernal beauty's loſt;
E'en Phœbus wants the pow'r
to warm.
The hungry cattle ſeek the ſhed,
The bleakeſt north-winds boiſt-
'rous blow,

While

While ſhiv'ring man hangs down his head,
And nature's wide domain is cover'd o'er with ſnow.

V.

So changes man as ſeaſons change;
Endearing are his infant ſmiles,
When playful thought begins to range;
A youth expert in lovers wiles
He next becomes, nor bears controul;
Manhood then prompts to bold emprize,
Till age benumbs the tow'ring ſoul,
And i'th' grave, his fall'n ſchemes, and mould'ring body lies.

The hymn being ended, the holy Alfranor increaſed the fire on the altar with odoriferous wood, and offering thereon fragrant ſpices, addreſſed himſelf in ſolemn thankſgiving to the great Bramma, the parent of nature, and author of univerſal good. The ceremonies of the day were then chearfully concluded by the youth of both ſexes, who being aſſembled in the lawn before the pagode, diverted themſelves with dances, ſongs, and emblematical repreſentations of the operations of the gods and the exploits of heroes, till the ſetting ſun warned them to depart to their reſpective cells in the ſacred valley.

But

But Alfranor with two young Brahmins the companions of his journey, and the king with his attendants, remained behind. The ſage had an apartment near the pagode in which he uſually reſted when he met the ſacred college, and the king ordered his tents to be pitched on the lawn for himſelf and his troop. The enlivening ſunbeams had chaſed away the raw fogs of the night, when the holy Brahman aroſe to conduct the king to his own habitation, which was ſituated at leaſt five days journey up this barbarous country, in the vicinity of Hokodirſky, a large and populous town, the inhabitants of which had been civilized and formed into rational ſociety by the pious care of Alfranor.

The ſage found theſe rude barbarians, more like beaſts than men, ſtraggling over the uncultivated country in a ſtate of perpetual warfare with each other, and totally ignorant of all the principles of juſtice and equity. They had neither king nor law to rule their conduct, and being totally devoid of all the generous and ſocial ties which unite man, ſelf intereſt was the only motive to action, and conſeqnently every ſpecies of cruelty and oppreſſion, by which the moſt wicked of the human race have been diſtinguiſhed, abounded amongſt this miſerable people in the greateſt degree. Fiſhing and hunting was the ſole employment of the men, to gather the wild fruits of of the earth, and to breed, ſeemed to them

them the only purpoſe for which women were formed; and if theſe ſources of ſuſtenance failed, petty theſts and open rapine produced quarrels and murders, till the thinneſs of their numbers, and the imbecility or cowardice of the ſurvivors, forced them into a temporary unity.

It was juſt after one of theſe bloody quarrels that the holy Alfranor was ſhipwreckt upon the iſland, having been driven far out of his courſe in an intended voyage from Viſapour to the iſland of Tinian, whither he was diſpatched by the great college of Brahmins in India to ſettle the ceremonies of their worſhip according to the rules of the Shaſtah, a work now to be ac-

accompliſhed by the piety of Rajah Kiſna.

THE reverend ſage was the only one that eſcaped with life to this hoſtile ſhore, and having with difficulty dragged his weather-beaten limbs a little way up the country, he fortunately came to the hut of an aged couple, who long ago had fled from the inhabited diſtrict of Kamſchatka to avoid the barbarous hand of oppreſſion, and taſte in ſolitude the ſweets of peaceful innocence; this hoſpitable pair releived his immediate neceſſities, and in few words acquainted him with the character of their countrymen, which raiſed in his virtuous ſoul an ardent deſire to inſtruct the rude barba-

rians

rians in the arts of civil life, and form them into a ſociety of men actuated by the love of juſtice and benevolence.

For this great purpoſe, as ſoon as his ſtrength was recruited, Alfranor travelled up the country till he found ſome of the barbarians, who were thinly ſcattered about in caves, woods, and the moſt ſecret hiding places; hard was the taſk, and inſurmountable ſeemed the difficulties that attended his firſt attempts to reform the crooked diſpoſitions of theſe unhappy men; but the holy ſage was indefatigable in his application, and availing himſelf of their mutual fears, and hard neceſſities, ſucceeded in uniting a few fami-

lies together upon the beſt principles of cultivated ſociety. Time and induſtry, with the bleſſing of the gods, at laſt compleated his benevolent intentions, and the inhabitants of the town and province of Hokodirſky were all as one family.

PIETY to the gods, benevolence to their fellows, and generous hoſpitality to ſtrangers were the diſtinguiſhing characteriſtics of this virtuous people; fraud and injuſtice were unknown amongſt them; all their wiſhes were bounded by the objects immediately in view of their village, a plentiful harveſt, a healthy ſeaſon, peace and unity amongſt themſelves, and ſafety from the incurſions of their barbarous neigh-

neighbours, comprehended their moſt extenſive deſires.

THEY loved their wives, and were tenderly beloved in return. They aſſiduouſly attended to the education of their children in virtue. They never ceaſed to paint to their underſtandings the calamities of their predeceſſors, and to raiſe their gratitude to the reverend ſage, who had taught them that the intereſt of individuals was inſeparably connected with the intereſt of the ſtate; that virtue was eſſential to happineſs, and its laws not difficult to obſerve; and that juſtice to others is charity to ourſelves.

RELIGION ſoftened the manners, refined the morals, and inſpired true greatneſs of ſpirit amongſt this happy people. They chearfully inſtituted feaſts to the gods, and readily yielded to the laws of Viedam, and the rites of the Shaſtah. The young men and maidens, crowned with flowers, joined in the ſacred dances, and reſounded their joys in pious hymns attuned to mellifluous muſic. Public banquets in which the frugal œconomy of the managers was almoſt concealed by the plenty of the board, always ſucceeded to the religious ſolemnities of their holy feſtivals. In theſe aſſemblies plain nature appeared unveiled. Here it was that genuine love diſplayed his power,

and

and the virgin's modeſt bluſhes betrayed thoſe tender attachments, which, when once diſcovered, were inſtantly confirmed by happy parents.

In the evening, when the pleaſing toils of the day were ended, theſe innocent people met in parties, and over frugal repaſts ſung the crimes and miſeries of their anceſtors; the virtuous cares of Alfranor to make them wiſe and happy; the bleſſings of concord and induſtry; and the greatneſs and goodneſs of the gods: after this they gave themſelves up to that balmy repoſe which heart-felt felicity alone can give.

THEY knew the day appointed for Alfranor's return, and in glad proceſſion left the town to meet the holy ſage, and with ſongs and muſic conduct him to his reſidence, which was in a capacious cavern beneath a mountain a little diſtant from the town. Here they left the king, Arakan, Nourjahad, and a few choſen chiefs, the reſt they nobly provided for in Hokodirſky.

THIS mountain ſtood ſingle in the midſt of a fine champaign country, beautifully variegated with woods, lawns, ſerpentine ſtreams, and murmuring water-falls; the town appeared at a ſmall diſtance, and the induſtrious inhabi-

inhabitants filled the plain, which through a vaſt extent of ground was one continued garden, ſtrewed thick with little villages and covered with flocks and herds. The Brahman's cavern was dug under the mountain by the grateful people, and conveniently divided into various apartments, beautifully finiſhed and furniſhed with abundant neceſſaries. Gratitude, eſteem, and reverence induced the people richly to ſupply the ſage's table with every dainty in ſeaſon; and now, to entertain his royal gueſt, they brought ſuch plenteous ſtores, that neceſſity obliged him to return many of their gifts again.

At their evening's repaſt the Brahman entertained the monarch with the hiſtory of his people, and aſked his aſſiſtance, as one practiſed in the art of government, to form a ſyſtem of laws for their future rule, when the meſſenger of death ſhould have guided him to the realms of felicity. The king impatient to know his own fate, wiſhed the converſation had taken a different turn, but complaiſance to the ſage, joined to his warm deſire to be uſeful to man, obliged him chearfully to agree to diſcloſe his ſentiments. They then propoſed to poſtpone the ſubject till morning, and retired to reſt.

A WIDE field of diſcourſe was now opened between the ſage and the king. Many days were paſſed in diſcuſſing the utility and defects of the various forms of government eſtabliſhed in the world; and after much profound argument, a mixed plan was adopted, which by duly diſtributing the ſeveral parts of the legiſlative power amongſt the different ranks of the people, promiſed the faireſt for perpetuity.

THIS innocent people was ſurrounded by barbarians on whom all the wiſdom of Alfranor could make no impreſſion, nor could the moſt indefatigable endeavours of his miſſionary Brahmins ever inſtil into their ſavage ſouls

ſouls the leaſt love of literature or virtue. Theſe worthleſs brutes would frequently deſcend from the mountains which they inhabited, to ravage the plains of Hokodirſky; and by this means were become a terror to the people, who being unacquainted with the art of war, were generally defeated in their little encounters.

The king was told of the diſadvantages his friends laboured under through their ignorance of the military ſcience; one of the firſt points therefore that he aimed at in modelling their government, was to conſtitute an army. To accompliſh this, he was determined to make the whole people ſoldiers. All in rotation fit to bear arms,

arms, were to be inſtructed in the art of war: from theſe a body was to be choſen, and properly arranged, to defend their property, and preſerve their independence. This little army was to be monthly changed, till it had run through the whole people, and thus in a circle to continue for ever.

THE people fondly adopted this plan, and chearfully came every day to the ſage's reſidence to exerciſe before the king, who was unwearied in his application to their inſtruction. His ſoldiers taught them to make their weapons; and following their royal maſter's example, exerted the utmoſt diligence to learn them the uſe of arms.

SKILL

SKILL inſpired courage, and gave them a confidence in their vigour and virtue which they had never ſo univerſally experienced before. Soon too they had an opportunity of proving the progreſs they had made by an engagement with the mountaineers, who deſcending as uſual into the valley, were much ſurprized at the regularity and order with which the innocent ſhepherds met them, and ſtill more ſo at the vigour of their aſſault. The barbarians were routed with a great ſlaughter, and the triumphant ſhepherds with ſhouts of joy expreſſed their gratitude to Rajah Kiſna.

THUS the generous ſage long beguiled the impatience of the king, and made

made the hours glide ſmoothly on which the gods had appointed him to wait: and when theſe arts begun to fail, he laboured by various other means to amuſe his royal gueſt.

CHAP.

CHAP. XI.

THE king had now been a great while in the company of the holy Alfranor, but had not yet heard a word of the grand object of his voyage. Often he had attempted to introduce this ſubject in their diſcourſe, but ſtill the ſage put him off to another ſeaſon. This at length chagrined the mo-

monarch, and diſcontent was viſible on his countenance. The Brahman penetrated into the emotions of his mind, and to quiet them, recalled to his memory the cautionary precept of the parent goddeſs—"Be not impa-"tient of delay." The king acknowledged his error, and again ſuffered chearfulneſs to animate his countenance.

ALFRANOR was much pleaſed with the piety of the monarch, and to amuſe the lingering hours, led him into an apartment which hitherto he had not entered. Arakan only was permitted to accompany the king. They paſſed up a ſmall flight of ſtairs, cut in the ſolid rock, into a noble gallery, which

which was illumined by three globes ſuſpended from the ceiling, one in the center, and one at each end; theſe emitted a ſteady light equal to that of mid day on the ſurface of the earth. The walls were embelliſhed with drawings exquiſitely deſigned and executed, but in black and white only.

THE Brahman placed the king on a throne, and ſetting Arakan on his right hand, ſtood himſelf on the left; then waving his magic wand, the drawings inſtantly became the fineſt paintings that mortal e'er beheld; the rich colours glowed upon the canvas, and filled the gallery with ſplendor. The ſtrongeſt expreſſion marked the features

tures of each figure, inſomuch that the enraptured beholder ſcarcely noticed the want of breath and motion.

THE king was ſtruck with an agreeable ſurprize at the gay refulgence of this ſcene, which locked up the powers of ſpeech, and for a ſhort ſpace deprived him of the ability to diſtinguiſh the general deſign of the whole, or even the propriety and beauty of particular figures. But when he had for a while roamed over the whole piece, he fixed his wondering eyes upon the principal figure, which was a female beauty.

SHE ſat by a fountain's ſide, on a moſſy bank ſhaded by tall cedars.

Dignity and a becoming air, firmneſs and compoſure, with a juſt regularity of features, and an expreſſive eye, marked her a perfect beauty, but rather ſtern and maſculine than ſoft and tender. Her helmet hung upon one of the trees, a ſpear, a gleaming ægis, and compleat armour, were heaped together beneath the helmet. By her right hand ſtood an altar, on which was careleſsly diſplayed a chart, deſcribing wheaten fields, paſture lands, new raiſed towns, ſhipping, and juſt emblems of the various arts. Her hair was braided up with pearls, and ſhe was clothed in a flowing robe of azure. She reſted her elbow on the altar, and with reclining head contemplated the chart, while a youthful

Brahman,

Brahman, kneeling at her feet, ſeemed to crave it as a gift to men.

THE monarch gazed long and ſtedfaſtly upon the goddeſs, but did not underſtand whom ſhe repreſented; he therefore requeſted Alfranor to explain to him, then thus ſage——

THE piece you gaze on, Prince! is Wiſdom with her emblems, attending to the prayers of the holy Brahman Zarduſt, to impart all uſeful knowledge to the ſons of men. The ſtory of this goddeſs and her generations, after the tradition of the ſages, is as follows—

WISDOM is the firſt-born of the great Bramma, and the ſiſter of eter-

nity. In the beginning of the ſecond Iſaja; Zarduſt, whom a ſteady perſeverance in virtue, and unequalled piety had endeared to heaven, beholding the ignorance and wants of his fellows, with compaſſion, prayed the goddeſs to impart knowledge of all things uſeful to the human race. The goddeſs granted his requeſt, and in a few years afterwards determined to viſit the earth, that ſhe might more fully explain her gifts. She deſcended to Egypt firſt, then travelled on to the ſun's riſing, and took up her reſidence on the banks of the Ganges. She wandered from grove to grove to converſe with the prieſts and ſhepherds, and taught them the courſes of the heavenly bodies,

the

the rules of virtue, and all the uſeful and ornamental arts of life.

She had ſome time reſided in this charming country, diffuſing happineſs around her, when one day repoſing on an amaranthine bed, ſhe was ſurprized by Bacchus, who had juſt conquered India, and planted the vine through all its borders. The god was enraptured with the matchleſs beauties of the ſleeping fair, and fluſhed even to inebrity with his own gifts, he ſeized and raviſhed her unknowing who ſhe was. The goddeſs exclaimed and wept, but it was too late to repair the miſchief that was done; Bacchus therefore fled from her reproaches, and left her repentant for negligence.

The offspring of this injurious embrace was that wanton mimic boy whom you ſee yonder, lowering at his mother with intermingled ſcorn and malice. He is beauteous, but not amiable. Some faint traces of his mother's charms appear in his features, but all the graces of his countenance fade and die before the cloſe obſerver. beſide him, on the boxen tables, lays a pointed javelin faſtened to a long ſilver wire, reduced to that diminutive appearance by innumerable circleing curls, This is a poiſoned ſhaft, the weapon he moſt delights in, and which he throws without diſtinction at whom he pleaſes. Neither man nor gods are ſecure from its wound, while, throw it where he will, the enchanted wire gathering

thering immediately into its firſt curls, returns it back to him again. See in his left hand he holds a pryſmatic glaſs. Through this he looks at all objects, and by this directs his javelin in its courſe——Hence are the trophies of triumphant wit! Fear makes him courted by coward mortals, while they overlook the majeſty and matchleſs graces of his rapture-giving mother.

AFTER the birth of this peccant boy, the goddeſs retired into the woods to conceal her grief and ſhame; and long remained in this mourning ſtate, e'er the lenient hand of time brought conſolation to her aid. At length yielding to the ſovereignty of ſober

reaſon, ſhe dried her tears, and prayed to the great Bramma "to repair her "injured honour, and to grant a hap-"pier offspring, and a better race to "bleſs and rejoice her through the "long duration of her immortal life."

SHE travelled then to Bactria in ſearch of her favourite mortal Zarduſt, who was both king and Brahman of that happy country. Habited as a ſhepherdeſs the goddeſs roamed over the Bactrian fields till Zarduſt ſaw and loved the enchanting fair. From this union aroſe a numerous and blameleſs progeny, ſtampt with their mother's image, and glowing with more than human graces. Two only of this race had any blemiſh, or were marked with

with human frailty, and theſe, oh prince! you have before you.

OBSERVE that figure with her twin ſiſter leaning on her ſhoulder and wiping the film from her eye, for you ſee ſhe has but one. I do, ſaid the king, inimitable workmanſhip! but whom can ſhe repreſent? How fair, ye gods! yet how affrighting! What means theſe robes beſmeared with blood, theſe engines of death and torture? Why is ſhe chained to an oak, why are her arms bound behind her?

FOR this replied Alfranor, to ſhew ſhe is not to be truſted to herſelf. She is unhappily ſubject to convulſive throws, and frequent fits of brutal rage,

rage, and fiery madneſs. Sometimes ſhe breaks her chain, eſcapes her mother's obſervation, and ſlighting her ſiſter's tender offices, ſpreads death and ſlaughter all around her. The film grows thick upon her eye, viſionary horrors invade her brain, and falling into the guidance of the fiends Superſtition or Enthuſiaſm, ſhe blindly acts each deſperate deed they dictate. At other times more mild and amicable, directed by her mother, and ſuffering her ſight to be cleared by her ſiſter, ſhe is tender, benevolent, and pious, and by all her conduct brings repute on her high origin.

What a pleaſing contraſt to this figure are the mild beauties of her ſiſter! diſ-

diſtinguiſhed more by the ſerenity of her countenance, and the modeſt graces of her air, then by her uſual emblems, the flaming altar, the ſuſpended veil, or the white robes of innocence.

THERE Prince! you ſee the other blemiſhed offspring of fair Wiſdom, and the princely Zarduſt. Leaning on a golden crutch, and her ſight glancing every way at once, ſhe appears both lame and ſquinting.—affection all!—Till Avarice gave the golden crutch, and diſſimulation taught her eyes that wild direction, Policy walked firm upon her legs, and truly ſaw all objections as they were. Then men were happy under her wiſe guidance,

and

and Juſtice ruled the world in peace; but when ſhe had received theſe fatal gifts, Modeſty, Truth, and Juſtice left the earth, and Avarice, Fraud, and Force aſſumed their place.

ALFRANOR advancing forwards, and ſaid to the king, to obſerve the next piece O king! it is neceſſary that you leave the throne; from the diſtance you are now at, what do you behold in that apparent pious viſage but feeble glimmerings of art, a confuſed light, and a dark and unexpreſſive ſet of features, equally devoid of order and proportion? But come a little nearer—yet, yet nearer—Now obſerve her well;—What juſt ſymmetry and proportion appears through the

the whole figure! fairer than alabaſter is her ſkin, while the bluſh of virgin modeſty adorns her cheeks, and her pouting lips ſhew the ruby in its brighteſt glow. Her eagle eyes ſeem to reach beyond the diſtant ſtars, nor wink at the ſun's meridian rays. She ſits upon a rainbow. In her right hand ſhe holds a book ſealed with many ſeals, and with her left reaches to the blazing altars of Piety for yon heated iron to melt the wax, and open the roll of fate.

The Brahman now returned to his firſt ſtation, and the king aſſumed his ſeat. Alfranor then waving his wand a curtain drew up, and diſcovered another rich picture juſt by the former.

Under

Under a ſpreading palm appeared the goddeſs Virtue in an amazonian habit. Her face and air were rather maſculine, but the regular ſymmetry of her features, her piercing eye, and certain nameleſs delicacies which beamed in her countenance, united to make her an attracting beauty. She reſted on a ſpear, but ſeemed by her dreſs ready for action, and the firmneſs of her look unconquerable by difficulty or danger.

Beside this goddeſs, on a little hillock ſtood Fame, with her wings outſpread, and her ſilver trumpet uplifted, as in act to fly away, and ſound ſuch notes as Virtue ſhould dictate.

At

At the other end of the piece Rajah Kiſna himſelf appeared in golden armour, the gift of heaven, with a crown of laurel on his head, led by Victory who bore a branch of palm in her hand; and preſented by Glory, who ſtood on the right hand of the goddeſs, to ſmiling Virtue.

The monarch was yet gazing on this piece, delighted with the prophetic compliment of the painter to himſelf, when ſuddenly a ſecond curtain flew up on the left of the firſt picture, and preſented a ſight ſtill more pleaſing to his raptured ſoul.

On the ſummit of a ſteep rocky mountain, appeared a goddeſs whoſe majeſtic

majeſtic mien inſtantly ſtruck the beholder with reverential awe, while the inimitable graces that beamed in her benign countenance inſpired love and ſoft affection. Her out ſpread wings diſplayed the variegated beauties of the rain-bow, as ſhe ſtood prepared to ſoar to the inhabitants of the immortal gods. Her azure robe, ſprigged with bay and myrtle, looſely played in the wind. On her breaſt ſhe bore a brilliant jewel which with magnetic force attracted the hearts of all beholders, inſpiring in the manly ſoul the warmeſt love, and animating each female boſom with the endearing ſenſations of the trueſt friendſhip.

THE mountain was covered with her votaries of all ages and of either ſex. Amongſt theſe were many who, appearing diſcouraged by the difficulties of the way, were leiſurely deſcending back to the pleaſant vale beneath; and many who winding round the hill to ſeek more eaſy paths, found the trembling ground give way beneath their feet, and fell with forceful violence from the heights they had gained. But looking more intently on the few whoſe labours were nearly ended, the rejoiced monarch traced the loved image of his own Zemandra on the very verge of the mountain's top, while the ſmiling goddeſs reaching forth her ſilver ſceptre to the aſſiſtance of the virtuous queen, ſeemed

to ſtay her flight but to make Zemandra her companion to the immortal regions.

SOFT raptures thrilled through the monarch's frame at this endearing ſight, and his whole ſoul was abſorpt in the tranſport of gazing on this lively image of Zemandra, when Alfranor obſerved to him, that the virtuous queen was arrived as near to perfection as any mortal could be on this ſide of eternity, and therefore the happy favorite of the gods.

WHILE he was yet ſpeaking, the portraits of the king and queen fading away vaniſhed from the canvas; the ſage then diſplayed a more wonderful proof

proof of his power—again he lifted up his ivory wand and waved it in the air, when inſtantly ſtarting from the walls, each pictured figure became a living form, and the whole gallery moved and ſpoke.—Zeal foamed and ſtruggled to get looſe, till Piety cleared the ſight, and gently admoniſhed her to keep her mother conſtantly in view —the holy maid then let fall her ſuſpended veil, and threw freſh incenſe on the flaming altar——Policy limped on her golden crutch—Wit threw his javelin at his mother but could not wound her—Perfection ſoared to heaven—Victory and Glory preſented a miniature picture of the monarch to virtue, who bade Fame ſound his deeds throughout the world, upon which ſhe

inſtantly blew her ſilver trumpet, and earth, air, and heaven itſelf were raviſhed with the ſublimity of the notes ——Wiſdom then aroſe from beſide the fountain and beckoned to the Prophetic Muſe—the Muſe obeyed the ſignal, and taking from the altar the red iron heated by Piety, ſhe melted the wax of one of the ſeals, and opening the firſt leaves of the book of Fate, thus read in the hearing of Rajah Kiſna:——

"HEARKEN, oh Rajah Kiſna! for "thee I melt this yielding wax, for "thee unfold the myſtic roll of Fate, "and to firm thy ſoul in danger, read "the grand deſign of heaven.

"THE

"THE doctrines of the Viedam
"once overſpread the earth. Man-
"kind then were happy, becauſe
"they then were virtuous. The ſa-
"cred fire blazed with undiminiſhed
"luſtre in the happy iſland of Mo-
"teira, and her pious ſovereigns in all
"events conſulted the ruling gods.
"At length the Samaraeths with hor-
"rid rites profaned the pure worſhip
"inſtituted by holy Viſtnou. Rajah
"Kiſna then aroſe the favourite of
"heaven. The divine Shaſtah was
"given to the Brahmins, and the no
"longer pious Moteiranians were de-
"ſtroyed that their wandering mo-
"narch might eſtabliſh its truths a-
"mongſt the diſtant iſlands. This
"ſhall be accompliſhed. The great

" Bramma ſhall again be worſhiped
" to the ends of the earth.

" But, oh! this is not laſting. Few
" are the Iſajas that intervene be-
" tween the pious and the execrably
" wicked race of men. Clouds and
" darkneſs again overſhadow the hu-
" man underſtanding. Ye gods! what
" an heterogeneous mixture of reli-
" gions will then deform the globe.
" Be not diſcouraged, Truth and Vir-
" tue ſhall flouriſh in the end.

" Behold the ſpacious earth upborne
" by the almighty power in the im-
" menſity of ſpace. Mark well its
" ties and utility. Trace the forming
" hand of its great creator as guided

" by

" by wiſdom through all its parts.
" Reflect on the infinite benevolence
" of the great Firſt Cauſe; and ſay—
" Shall the faithleſs ſurface of this
" beauteous globe for ever hide in its
" womb deſtructive earthquakes, and
" ſubterraneous flames. Shall there
" the climate's fiery day melt, burn,
" and conſume the human race with
" ceaſeleſs fevers; and here freeze up
" their ſouls, and benumb their bo-
" dies with chilling cold. Shall the
" fierce tyger, the ſhaggy lion, the
" poiſoned ſcorpion, with all the nu-
" merous race of dire reptiles, and
" blood-thirſty beaſts, for ever remain
" the inveterate foe of man. Shall
" rough ſtorms for ever tare the o-
" cean. Shall ſhip-ingurging ſands,

" ſhall ragged rocks, ſtill be fatal to
" the adventurous mariner. Shall the
" burſting clouds for ever pour down
" the rattling hail, for ever roll their
" horrid thunders on, or the peſti-
" lence-driving winds for ever ſpread
" diſeaſe and terror to the farthеſt
" corners of the earth. Are not theſe
" the effects of ruin and devaſtation
" all, and ſhall they prevail for
" ever?

" SAY! Was the creator's arm
" ſtretched forth but to produce a
" nurſery of wretchedneſs; for one
" man to beget another, and one ge-
" neration to follow a former, in an
" eternal round of perennial care, in
" which the infant's firſt cries, and the
" mother's

" mother's groans, ceaſe not till they
" are ſeized by labour, danger and
" anguiſh?

" MUST it be always thus? Did
" Mercy form the earth only to peo-
" ple it with tears and vanity—did
" Wiſdom ſtamp its image thereon
" but to fill it with doubts, dread, and
" ſtrife? Shall yon glittering globes be
" for ever hung in the vaſt expanſe of
" heaven but for gaudes and ſpecta-
" cles to diſcontented mortals; or
" ſhall that glorious ſun eternally roll
" on its axis but to give heat to weep-
" ing worlds, and to illumine a ſickly
" ſyſtem of creatures immerſed in pain
" and terror.

" SHALL

"SHALL it be nothing but alternate
"reſt and uproar—war raging to re-
"new peace, and peace again brood-
"ing the embers of future war?

"BELIEVE it not, oh man!—Infi-
"nity cannot limit its operations, im-
"menſe power cannot be bounded by
"a line, nor eternal goodneſs delight
"in miſery, for miſery's ſake. What
"is, is righteſt, fitteſt, beſt; but hap-
"pineſs muſt in the end bear univerſal
"ſway.

"As ſurely as this plan of ſorrow
"had beginning, ſo ſurely will it end;
"as well may we aſſert that the years
"of grief and folly were without a
"cauſe, as that they will remain with-
"out

" out a period. Deep-latent reaſons
" of good impenetrable to man, pre-
" vails on omnipotence to permit un-
" happineſs for a time, but none can
" prevail on him to perpetuate it, none
" make him delight in a ſeries of in-
" determinable ills.

" THE almighty arm is not ſhor-
" tened, nor his power limited, nor
" will he ſuffer this great moral chaos
" to remain in the ſame unvaried, un-
" renewed, and unexalted ſtate. All
" things lead to one good, great, fixed
" purpoſe for which alone they were
" produced. This grand point ap-
" proaches nearer, and yet nearer,
" through a long chain of wiſdom and
" wonder.

" THEN

"THEN when the meaſure of in-
"finite benevolence, and boundleſs
"love is filled; when the children of
"beatitude are numbered, and the
"ſovereign lord of all truly trium-
"phant—then the glorious wiſhed-for
"change begins—this earth ſhall melt
"away, and all things be diſſolved
"into their firſt chaos; and in its ſtead
"ſhall ſpring forth a renovated world,
"that the ground which was curſed
"may be bleſt again, and rendered a
"fit habitation for the angelic ſons of
"felicity.

"MEAN-TIME the general laws of
"providence prevail. The affairs of
"men proceed in their uſual order.
"Interchangeable good and ill in all

"their

"their varieties inhabit the earth.
"The ſame men and things revive in
"different ſhapes, and under different
"appellations. One race ſends ſafety
"and bleſſings to poſterity, and ano-
"ther entails want and ſlavery on
"their generation. Beneath this tro-
"pic ſprings the bay and laurel, thoſe
"are the regions of vice and ſloth.
"This is the land of glory, governed
"by righteous legiſlatures, here re-
"morſeleſs and bloody tyrants rule.
"This man ſhall ſell his country for
"baſe gold, yon prince ſets ſafety,
"pleaſures, riches, all at nought, and
"flying into the battle tempts ten
"thouſand deaths to ſecure the re-
"ligious and civil liberties of man-
"kind!

"'Tis

"'Tis over. This ſcene is vaniſhed. "Ages again roll on. New oppreſ- "ſors, new deliverers ariſe. Yet ano- "ther ſtruggle for expiring freedom! "'tis won, 'tis loſt again. Mankind "is here a ſlave, and here fair liberty "ſits at the helm. Her influence is "extended to the fartheſt extremities "of the globe; the ſtreams of virtue "now ſilently glide on with increa- "ſing force; the channels of induſtry "are opened; riches ſhine in the "land; corruption, rapine, and vio- "lence hide their heads; learning "opens her ineſtimable treaſures, and "chaces ignorance from the earth; "public ſpirit, private charity, exten- "ſive benevolence, appear in all their "glory; true philoſophy erects her "ſtandard,

" ſtandard; faith, zeal, and piety are
" guided by truth and wiſdom, and
" Religion triumphs over all her foes.

" BLEST are theſe days, but ſlow
" and gradual their approach; then
" comes the end; dreadful, aweful
" hour, hail! welcome to the juſt,
" to virtue and religion, welcome!
" See the lord and judge of all
" leading forth the armies of hea-
" ven, he marches in the clouds,
" the extended ſquadrons gleam ter-
" rible! but draw the veil, ſhut the
" book, attempt not the deſcription
" of this aweful ſcene, imagination
" ſhrinks from the view, and inſpira-
" tion trembles to behold it.

THE

THE prophetic Muſe here ceaſed, and the holy Brahman once more waving his wand, the gift of heaven, the living forms inſtantly retired into their firſt place, and became again inanimate drawings, the ſoft and weak illuſions of light and ſhade.

ALFRANOR then turning to the wonder-ſtruck monarch, ſaid:——

"Treaſure in thy heart, oh Rajah "Kiſna! the words which thou haſt "heard, nor ever let thy memory "part from them. They ſhall be as "a buckle to thee in times of fear, "and as a breaſt-plate when danger "invades. In thy own kingdom they "ſhall ſtrengthen thy ſoul, and fix "the flying iſland thou haſt been in

"ſearch

"ſearch of, to the continent of Ma-
"lacca."

THE king pauſed long, then open-ing his lips thus exclaimed—"Where-
"am I, oh righteous Anhema! what
"are theſe ſtrong ſenſations that ani-
"mate my frame! oh how is my
"ſoul rapt in this grand drama!
"the holy pagodes ſhall crumble into
"ruin, the caſtles of war ſhall fall to
"the ground, the adamantine rock
"ſhall wear away, but theſe ſoul-
"chearing, eternal truths ſhall never
"fail. They will laſt through the
"whole duration of being, and con-
"tinue as long as the immutable
"fountain of light and ſenſe remains.
"Oh! may they actuate my heart

" with the warmeſt love of religion,
" and firm my ſoul to encounter, and
" to conquer every temptation that
" may ariſe to warp my inclinations
" from virtue, wiſdom, and truth."

ARAKAN accompanied this pious prayer of the monarch with all the zeal which ſuch a ſcene muſt naturally inſpire; and now they left this place to partake of a repaſt provided for them by the junior Brahmins, and paſſed the remainder of the day in re-reflective diſcourſe upon the various wonders exhibited by the holy Alfranor in the miraculous gallery.

FROM this converſation they were rouſed by the ſhouts of the brave ſhep-

ſhepherds, who towards the cloſe of day came as uſual to exerciſe their newly acquired abilities before the king. They brought with them the trophies of their victory over the ſavage foe, which they once more preſented to the monarch, beſeeching him to intreat the Brahman's permiſſion to erect a pagode to Viſtnou on the mountain's top, and therein to place theſe trophies with the ſtatue of their benefactor. Rajah Kiſna readily became their mediator, from the reflection that this muſt tend to perpetuate their courage, and the holy Alfranor for the ſame reaſon as readily granted their requeſt.

THE grateful people then returned to their homes rejoiced, to make all the neceſſary preparations for this work. The whole town and country with joint diligence, and unwearied application, laboured to accompliſh the deſign with the utmoſt expedition. Here they dug the marble from the quarries, there they ſhaped and poliſhed it. The tall cedars here came tumbling down till they almoſt covered the plain, and yonder the ſawyers and the carvers exerted all their power and all their ſkill to form and beautify the planks. The artiſts in the town are ceaſeleſsly employed in curious paintings, in ſculpturing the ſtatues, or in caſting, graving, and chaſing

chaſing the ſilver ſhrine and ſacrificial utenſils. Even women and children were full employed in carrying to and fro to the woods, the quarries and the mountain ſufficient ſupplies to keep the labourers conſtant to their work.

ALL ſoon was ready; the king himſelf had deſigned the plan, and the wiſe Arakan aſſiſted the artiſts to finiſh their works with juſtneſs, propriety, and taſte. The building went on with wonderous ſpeed, and a noble pagode ſoon adorned the top of this delightful mountain. The ſhrine of Viſtnou, all of wrought ſilver, faced the entrance. The high altar was engraved copper, and in the center of the dome. The grand Brahman's

throne was on the eaſt, and on the weſt a temporary throne, of curious workmanſhip, was erected for the king. The ſeats for the men were beneath the king, thoſe for the women at the Brahmin's feet. In the center of the grand veſtibule, beneath a triumphant arch, and ſurrounded with the trophies of the ſhepherd's victory, was a fine ſtatue of the king, cut in parian marble, and moſt elegantly finiſhed by Arakan's ſkilful hand. The ground-plot fronting the veſtibule was finely diſpoſed, and planted round with fir-trees, to ſhade the nymphs and youths in their religious dancings. Thus was this grand pagode compleated.

In the next aſſembly of the people it was decreed that the day on which the victory was obtained ſhould be an annual feſtival, and that the monthly changes of the ſoldiery ſhould be made in the graſſy court before the ſtatue of the king. A ſolemn day of dedication was then appointed, and the aſſembly broke up.

THE holy day being arrived, the whole people met, and with all the aweful ceremonies that the Shaſtah preſcribes, the pagode was dedicated to great Viſtnou, who proved her approbation of the deed by gentle thunders, and a celeſtial light with which ſhe illumined the ſilver ſhrine.

In the concluſion of theſe ſacred offices, a ſcroll deſcended from the cupola containing theſe few words only:——

"The prayers of Rajah Kiſna have "reached the high empyreum."

"Then," ſays the tranſported Al- "franor, thy days of waiting in this "iſland, oh king! ſoon ſhall ceaſe, "and thou be permitted to accom- "pliſh the generous purpoſe of thy "ſoul——Happy Rajah Kiſna, accept "the warm embraces of an aged "prieſt." They embraced, and the people ſhouted forth their joy. The rites being ended, each returned to his home in peace.

A FEW days more paſſed on in the uſual manner, when the king indulging his morning meditations in a grove near the Brahman's dwelling, was ſuddenly ſurrounded with a light ſuperior to that of the mid-day ſun. An animating chearfulneſs inſtantly invigorated his frame, and he was neither terrified nor ſurprized to behold the gaping earth open at his feet, and a gigantic monſter riſe up to his view. The dæmon looked at the king with a placid countenance, told him "he 'was one of the genii employed by 'the gods to forge arms for the hoſts 'of heaven, and now was ſent to the 'earth by the ſtern command of the 'ſixteen handed god to bring the ar-'mour ſolicited by Anhema." As the

genii

genii thus diſcourſed he inſenſibly led to the center of the grove, which was a ſpacious amphitheatre ſurrounded by tall firrs, the lower interſtices of which were filled up with box, and various other ever-greens, the area being left open only to the four cardinal points, from whence viſtas led into the plain.

On his entrance into this beautiful ſpot, the king was agreeably ſurprized to behold the parent goddeſs enthroned on her emerald car, with the good Alfranor leaning in an attentive poſition on its ſide. Anhema called her ſon to take his place on her left hand in the celeſtial throne, mean-while her nymphs formed a ſeat of branches from

from the trees for the pious ſage, and then took their places round the divinity.

THIS done, the genii ſtamped with his foot, when inſtantly the rumbling earth opening wide, gave up to mortal view the gigantic tribe of his rough brethren, each bearing in his hand ſomething needful to in-caſe the hero in arms invulnerable to magic power. With ſacred awe each ſhewed his work to the goddeſs, then formed the whole into an altar on the plain, and Alfranor deſcending from his inter-twiſted ſeat, threw incenſe thereon, and lighted up a ſacrifice to the immortal Ixora, and all the hoſt of heaven. The infernal workmen joined

in

in a myſtic dance, equally tremendous and incomprehenſible to the king, but well underſtood by the ſage. At the end of the dance the dæmons pulled the altar down, and each one ſiezed the piece of arms he had made. The genii who firſt appeared then beckoned to the king to deſcend from the throne, which he did unheſitating. Alfranor received the monarch on the plain, led him to the ſpot juſt ſanctified, and bade the genii obey the gods. The ſuperior dæmon ſmiled, and taking the armour from his brethren, buckled it on Rajah Kiſna, who now ſhining reſplendent in the golden arms of heaven, graſped his ſpear, and nodding his plume formidably in

the

the air, almoſt ſeemed Virapaten himſelf.

ALFRANOR ſurveyed the hero with delight and admiration, and the parent goddeſs with tender joy beheld the noble mien and the courageous air of her loved offspring; then beckoning to her favorite nymph Quendra, the celeſtial maid intuitively knew her will, and preſented to the king a reflective mirror in which he ſaw his whole perſon at one view. Rajah Kiſna juſt glanced his eye over his ſhadowed image, and inſtantly perceived a ſword was yet wanting to compleat his arms. Turning to the genii he aſked "why that neceſſary "implement of war was omitted;"

the

the genii bade Alfranor reſolve the queſtion, and ſtamping on the earth again, the obedient earth gaped wide, and the whole duſky crew ſunk down to their infernal habitations.

In the ſame inſtant the goddeſs ſmiling benignant on her ſon, bade him "carefully preſerve the gleaming "ægis, her former gift, and uſe the "ſword ſhe gave till another was "girded on his thigh;" then guiding her gentle doves to a rain-bow whoſe baſe reſted on the graſſy plain, ſhe aſcended ſwiftly to the ethereal regions.

The monarch and the ſage being thus left to themſelves, quitted the noble

noble amphitheatre, and as they ſlowly walked towards the cavern, Alfranor thus explained to the attentive hero the myſtery of the ſword——

"IN the middle of the preſent Iſaja, "the great genii Kalphragon was per- "mitted for a ſhort ſpace to quit the "government of yon ſhining conſtel- "lation, and reviſit the earth on "which, during the firſt transforma- "tion of Viſtnou, he had acted ſo "exalted and ſo noble a part, as to "obliterate all the crimes of his præ- "exiſtence, and paſs at once to the "dominions of that happy ſyſtem. "He landed on Borneo, where vo- "luptuouſneſs, pride, and luxury be- "gan to domineer over virtue and "religion.

"religion. Seeing at once the bent
"of the degenerate people, the genii
"assumed the humble mien of po-
"verty and distress, and in this lowly
"garb contrived to make the know-
"ledge of his virtue and his wisdom
"penetrate the palace, and become
"a public topic of discourse. In vain
"was he wise or virtuous, poverty
"excluded him from the houses of
"the great. The virtuous Kowlang
"returning from a country expedition
"at length, beheld the ragged youth,
"compassion softened his benevolent
"heart, and hospitality threw wide
"his generous doors. The genii re-
"sided long with the young noble-
"man; and when he departed, to
"reward his generous virtues gave

"him

" him a ſword of the greateſt potency
" againſt all magic ſpells, and hell-
" born ſprights. This ſword the
" princely Kowlang carried with him
" to Mindano when he accompanied
" Saraſſada's flight from Borneo, and
" this the impious Koulagan ſtole from
" his pious father, and wielded a-
" gainſt the holy Brahmins of Cran-
" ganor, who by his defeat and death
" became the poſſeſſors of this hea-
" venly prize, which you, oh prince!
" muſt now obtain, or never accom-
" pliſh the deliverance of the Minda-
" noan queen."

" MUST I then go back to Min-
" dano!" exclaimed the king.—No,
" replied the ſage, two Brahmins are

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"of the degenerate people, the genii
"assumed the humble mien of po-
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" MUST I then go back to Min-
" dano!" exclaimed the king.—No,
" replied the ſage, two Brahmins are

"already upon the ſeas to meet you "at Tinian, and there reſign the "ſword into your hands."

THE ſage then inſtructed the monarch how to ſteer for Tinian, and Rajah Kiſna having accompliſhed the purpoſe of his voyage to Kamſchatka, haſted to bid farewel to that happy people, and marching by the ſhorteſt rout to his ſhips joyfully hoiſted ſail, untried oceans and new regions to explore.

CHAP.

CHAP. XII.

THE king left the harbour in which his ſhips ſo long had moored with a ſatisfaction much heightened by the hopes that his toilſome wanderings would ſoon be terminated, and himſelf be permitted to enjoy the conſcious pleaſure of reflecting on his own noble deeds, cultivating the happineſs

pineſs of his people, and partaking with the lovely Zemandra of all the numerous endearing felicities of domeſtic bliſs.

THE veſſels flew on with bellied ſails, and having ſucceſsfully cleared the iſlands near ſhore, happily entered into the extenſive ocean, where fear and danger were equal ſtrangers to the crew. The wiſe Arakan guided the rudder of the monarch's ſhip according to the inſtructions of the reverend Alfranor. The winds were favourable to their wiſhes, and they ſpeeded their courſe with ſuch expedition as ſhewed the deities of the main had them in charge.

At length the wiſhed-for iſland appeared in view. The diſcerning monarch firſt diſtinguiſhed it amidſt the many iſles that fill thoſe ſeas, and joyfully pointed it to Arakan, and the ſhouting mariners. They made the port without obſtruction, and caſt their anchors in a good road. The king immediately prepared to land; but as he imagined his continuance on this iſland would be of very ſhort duration, he propoſed to leave the troops on board, and only take Arakan, with two or three other chiefs, for his companions. While the monarch was giving the neceſſary orders for this purpoſe, his veſſels were eſpied by the inhabitants, and a boat ſent off from ſhore to enquire who they were, and

for what purpoſe they came. The meſſenger was a hoary Brahman whoſe reverend age, and ſanctified appearance at once commanded veneration and eſteem. The king received him on board his own veſſel with that reſpectful affability which was due to the ſacred character he bore, and inſtantly acquainted him with the whole purport of his voyage.

THE good old Brahman was ſo tranſported with the intelligence he now received that tears of joy flowed down his furrowed cheeks, and as ſoon as the powers of ſpeech returned, praiſe and bleſſings burſt from his lips.——

"AND

"AND art thou," he cried, "oh "prince! that great Rajah Kiſna deſ- "tined by the immortal powers to "ſpread their truths over all the eaſt? "Is light preſerved to the aged eyes of "Jovanum to behold thee? And ſhall "the Shaſtah be known in Tinian "ere I am gathered to my fathers? "Yes, my noble ſovereign, ſuch was "the promiſe of the gods, and all "their promiſes ſhall be fulfilled."

HE pauſed; and after ſhort ſpace, invited the king with all his troops to ſhore, telling him at the ſame time that as the Mindanoan Brahmins were not yet arrived, it evidently was the will of heaven that he ſhould remain ſome time at Tinian, and perhaps de-

liver them from the foes by which of late they had been oppreſſed. The king thought his reaſoning juſt, and inſtantly complied with the Brahman's wiſhes.

When they had landed, the ſage led them on directly to the city of Tinia, which was one of the moſt delightful towns, and the beſt ſituated of any place in the world. The king was lodged in the royal palace, the only remain of regal tyranny then exiſting in that happy country. This capacious building ſufficed for the monarch and all his little army. The grand college of Brahmins adjoined to the [illegible]e, and as the government of the iſland was in their hands, they care-

carefully provided for the monarch's ſuſtenance.

JOVANUM was deputed from the college to reſide conſtantly with the king, and inform him of all he wiſhed to know; and as the monarch was curious to enquire into the ancient and preſent ſtate of this paradiſe, the ſage promiſed to rehearſe the little hiſtory when Rajah Kiſna was better acquainted with the beauties of the country, and conſequently more intereſted in its welfare.

THE city of Tinia was an exact ſquare, in one of the moſt delightful plains that the warmeſt imagination can form any idea of. The ſtreets were

were regularly diſpoſed, and uniformly built; the palace, the ſenatorum, the great pagode, and the college of Brahmins, compoſed a grand ſquare in the center. The four principal ſtreets, which were wide and ſpacious, ran in ſtrait lines to the gates, and at equal diſtances were interſected by other ſtreets, whoſe angles terminated in leſſer ſquares, every one ornamented with ſome public building, in which all the powers of eaſtern architecture were eminently diſplayed.

The ſurrounding country was a moſt ſuperb rural ampitheatre, in which the beauties of nature compleatly triumphed over the ſtrongeſt efforts of art. Extenſive lawns and ſtately

ſtately woods ſo artfully combined, and judiciouſly adapted to the ſlopes of the hills, and irregularities of the ground, as to produce the moſt ſtriking effect.

THE whole iſland, from the ſouthern ſhore to the ſummit of the northern hills, appears but as one cultivated plantation, adorned with hills of eaſy aſcent, and large vallies, ſkirted with woods of tall branching trees, free from all underwood, and terminating with a regular outline equal to the uniformity of art. The landſcapes are by this means greatly variegated and amazingly beautiful.

PLENTY

PLENTY too ſmiles over this fortunate land; every fruit grateful to the palate, or uſeful to health, grows here in prodigious quantities. Even their bread may be plucked from the tree ready for conſumption.

RAJAH Kiſna obſerved all theſe amazing beauties with equal rapture and aſtoniſhment, and half wiſhed his Zemandra here, that here he might fix his future reſidence. The holy Brahman ſtarted when he heard him thus exclaim, and with ſeverity checked the riſing wiſh.——

"SHALL then the deliverer of Ma-
"lacca reſign that populous country,
"ſhall

" ſhall Rajah Kiſna fly his faithful
" Moteiranians, to reign a ſhepherd
" hermit over this little iſland ſo re-
" mote from all commerce with the
" world. Check, check the thought,
" nor imagine that happineſs prefers
" this delightful ſpot for her dwel-
" ling to the rougher region of Kamſ-
" chatka.

" KINGS once ruled this little peo-
" ple, and vice, tyranny, and op-
" preſſion, with virtue, wiſdom, and
" patriotiſm, bore alternate ſway. Ra-
" gumaz at length aſcended the throne,
" a youthful hypocrite he, who
" reigned well till time confirmed his
" power. Almoſt imperceptible were
" his firſt deviations from virtue and
" rectitude;

"rectitude; the watchful Brahmins
"however ſaw their fatal tendency,
"and gently admoniſhed the youth.
"Paſſion inſtantly deformed his vi-
"ſage, and with captious inſolence
"he retorted, "that if ſuſpected he
"might as well be guilty," and avail-
"ing himſelf of this baſeſt motive
"that can actuate a degenerate mind,
"became the tyrant that we feared.
"Long and fierce was the conteſt,
"but at laſt he fell in battle, and we
"renounced all tyrant ſway. This
"happy iſle then became the great
"nurſery of Brahmins for all the
"iſlands of the eaſtern ocean. The
"Shaſtah was promiſed to our pray-
"ers, and prophecy pointed out Ra-
"jah Kiſna as the meſſenger of hea-
"ven.

" ven. While waiting for this event,
" the horrors of war once more op-
" preſſed us, and this apparent happy
" people are even now a prey to the
" tyrannous excurſions of a ruthleſs
" barbarian.

" GUAMAD, expelled from his own
" country for his vices and cruelty,
" has landed with his bloody thirſty
" followers on the northern ſhore of
" Tinian, and has depopulated the
" delightful vallies which you, oh
" prince! ſo much admire. From
" your bravery we hope relief; but
" think not ſo ſmall a ſtate, incapable
" of its own defence, can be the ſeat
" of happineſs."

AFTER

AFTER a ſhort pauſe the king acknowledged the juſtice of the Brahmin's remark, and declared his readineſs to eſpouſe their quarrel againſt Guamad, ſince the gods ſeemed to intend his detention in the iſland The monarch then propoſed that the ruling Brahmin's ſhould meet in full ſynod on the morrow to receive from his hands a copy of the Shaſtah, and ſafely lodge it amongſt the ſacred archives of their college.

JOVANUM promiſed inſtantly to ſummon the ſynod to meet according to the king's deſire, and left him to to his own reflections, and the wiſe councils of Arakan.

THE

The ſynod met in the ſenatorum, attended by all the officers of government; and the king, drawn in a royal car by two buffala's, with his officers and ſoldiers in military proceſſion, proceeded from the palace to the grand veſtibule of this noble building, where he was received with great ceremony by Jovanum, and conducted to a throne of ſtate in the council chamber. The king being ſeated, Arakan preſented him a golden box, which, after an ejaculatory addreſs to Viſtnou, he opened, and produced the holy Shaſtah. A reſplendent light inſtantly filled the place, and all the Brahmins fell proſtrate as before a preſent god, till the king calling to the grand Brahman, bade him ariſe, and receive

the gift of heaven. He took the ſacred roll from the king; and having, with the aſſiſtance of his brethren, ſecured it in the great pagode, reſumed his ſeat in the council, and explained to the enquiring monarch the nature of the northern country, and the method to be purſued for the ſure deſtruction of Guamad. The ſynod then diſperſed, and Rajah Kiſna returned to the palace, to cloſe the day with neceſſary refreſhments.

WARLIKE preparations now engroſſed the attention of the whole city. The glitter of arms ſhone in every ſtreet, and martial muſic filled the air. The king picked out a choſen band of the Tinian youth, and cauſed

cauſed them to be daily inſtructed by his own troops. The day of departure came. Confidence in their chief, inſpired the moſt ardent courage in the ſoldiers. No fear depreſſed the ſpirits of thoſe who went into the field, or thoſe who remained behind; but all was joy, hope, nay firm aſſurance of ſucceſs. One day's eaſy march brought the army to the foot of the northern hills, and even allowed the ſkilful hero time to ſecure all the paſſes by which the foe could poſſibly eſcape his vengeance by pouring his forces into the ſouthern province. As ſoon as the next morning's early dawn diſplayed its glorious rays, the brave monarch began to aſcend the hills; and though ſtoutly oppoſed by de-

tachments of the barbarians in his march, he reached the ſummits juſt as the ſun had attained its meridian height.

GUAMAD ſo little expected an attack in his quarters from the timorous iſlanders, that he was wholy unprepared for this ſudden war. His camp was ſtrongly walled, and the ſituation well choſen for defence, but he had no ſtore of proviſion to ſuſtain a ſiege. His men too were diſperſed in ſmall parties over the country, and all his vigilance was neceſſary to get them together before the king deſcended to to the plains. Theſe combining circumſtances laid the bloody chief under many diſadvantages, which neither his

his valour nor ſuperior numbers could entirely counterbalance.

THE king, actuated by a noble impetuoſity, ſaw the confuſion of the enemy, and eargerly puſhed down the hills to take advantage of their diſtreſs. The wary barbarian however diſappointed his firſt rage, by collecting his troops within the walls of his camp. This obliged the king to form a blockade, his number being too ſmall for a cloſe ſiege.

SCARCE had the king begun to erect his works againſt the walls of the camp, when Guamad made a furious ſally to deſtroy them. The king bravely ſupported his workmen,

and the engagement became a fierce and bloody battle, in which victory ſeemed long doubtful where to ſettle, but in the end the foe was routed and glad to ſhelter behind their walls. Deſpair added fury to the native courage of Guamad, and knowing he could not long remain cooped up where famine had already began her dire ravages, his ſallies were almoſt perpetual, neither night nor day did he reſt from his attempts though worſted ſtill in all. His numbers being thus leſſened, he could no longer compleatly guard his works. The king ever vigilant to ſieze all advantages, penetrated into the condition of his foe, and prepared againſt the next ſally of Guamad a choſen band of brave

veterans

veterans to force the camp. To Arakan he gave the command of the troops, with a ſtrict charge to fight off, and hold the chief in play, till the camp was ſecured by the veterans under his own command.

THE day at length came that was to cloſe this war, which had been productive of many brave exploits, and many glorious diſplays of generalſhip, equally conducing to the honour of the chiefs, and worthy to be recorded in the rolls of fame.

GUAMAD ſallied forth with all his force, determined to conquer or fall. Feeble was the reſiſtance of the Ti-

nians, and Arakan found it neceſſary to retreat behind the works of the royal camp, leaving the towers erected to aſſault the barbarian's walls to his vengeful deſtruction. The king meanwhile ſcaled the enemy's walls on the northern ſide, and paſſing through their camp, left it blazing behind him, while, ſabre in hand, he fell on the rear of the exulting Guamad, and ſpreading confuſion and death through all his ranks, met at laſt the bloody chief, whom, after ſhort conteſt, he ſent to the realms of darkneſs, and thus put a final period to this war.

The very ſmall remains of the barbarian army, readily yielded up their arms,

arms, and became faithful ſlaves to the Tinians.

THE king having thus ſettled the peace of the iſland, returned in triumph to Tinia. The little army was loaded with the ſpoils of the foe, and every where met by the joyful huſbandmen with all manner of refreſhments. A ſhort ſpace from the city the ſacred college ſhewed their gratitude by meeting their deliverer in grand proceſſion; and all ranks of men vied with each other to do the utmoſt honour to the hero.

THE next day the king gave an account of all the tranſactions of this little war in full ſynod, and took this opportu-

opportunity to inſtruct the Brahmins how to guard againſt the like ſurprize in future, by building a large town in the northern province of the iſland, and making that region as populous as the ſouth.

JOVANUM ſeconded the motion with all the authoritative eloqence of dignified age, and known patriotiſm; nor could any one urge aught againſt it.

THE king was attended by Jovanum in his return to the palace, and in their diſcourſe, expreſſed his hopes that he now ſoon ſhould ſee the Mindanoan ſages with the ſword of Koulagan. The ſage aſſured him that the day

day was near, and propoſed to the monarch to help divert the time by a tour to the valley of Sapagan, where reſided the holy recluſe Haymander, who was a favourite of heaven, and endowed with a prophetic ſpirit.

The king readily agreed to this propoſal, and the next day taking Arakan with them, they ſet off early for the hermit's reſidence. It was but a ſhort walk from the city, in a ſmall delightful vale between two little mountains that Haymander lived. His cot, built by his own hands, of roots, turf and bark, was raiſed in the midſt of a cultivated ſpot, containing roots and fruit

fruit ſufficient for his ſubſiſtence. This little paradiſe was elegantly laid out in ſuch beauteous order as diſcovered a refined taſte in the contriver, which neither years nor retirement could extinguiſh.

As the king and his companions entered this charming vale Haymander ſaw them. His hoary locks were bound with a ſacred fillet, his ſnowy robe was girded cloſe about his loins, his ivory ſtaff was in his hand, and he had already paſſed the threſhold of his cottage, with charitable intent to viſit the poor inhabitants of the adjacent country, and adminiſter to their ſeveral wants, when the appearance of the king

king arreſted his feet, and delayed for the preſent his benevolent deſign.

WITH ſolemn ſtep the ſage advanced to meet the monarch, who well marked the holy man as he approached. His piercing eye enlivened by wiſdom, ſhone with even youthful luſtre; his regular features ſtill retained the marks of manly grace; his ſnowy beard amply covered his chin, and reached his breaſt; his whole appearance claimed reſpect, and his benevolent aſpect won eſteem.

FOR a moment the ſage ſurveyed the king with penetrative eye, then thus he ſpoke:

"PRINCELY

"PRINCELY ſtranger! the gods I
"perceive have ſent thee here. The
"ſtamp of heavenly love is on thy
"brow. In the dignity of thy port
"I read thy ſtation, and from the
"thoughtfulneſs of thy countenance I
"learn that ſomething is wanting to
"complete thy happineſs. Be frank, my
"ſon, expoſe thy ſoul to my view, and
"let me help to lead thee to felicity."

"IT is Rajah Kiſna," replied the king, "who now ſeeks inſtruction
"from Haymander. From thee I
"hope the ſolution of the riddles of
"my fate; from thee to learn the
"road to real happineſs. Canſt thou
"anſwer my high-raiſed expecta-
"tions?"

"PER-

"PERHAPS, oh prince! I may. "Much meditation throughout a "lengthened life, together with the "favourable communications of the "gods, have taught me for myſelf "to know felicity, and may enable "me to lead you to her habitations. "In this blooming paradiſe I eaſily "procure ſufficient to ſupply the "the wants of nature, all farther is "uſeleſs quite. My ſolitary hours "are devoted to the gods, and to "ſuch meditations as beſt increaſe "my utility to man. To promote "the eaſe and happineſs of my fellow "creatures affords full employment to "my active powers. Thus paſs my "days in the pleaſing hope that my "conduct is acceptable to heaven,

"and

"and that my primæval glory will be "reſtored, when the angel of death "delivers me from this body.

"You act in an higher ſphere, and "and your duties are more numerous; "but if you well perform your part, "your rewards will be the more a-"bundant. Trouble and difficulty; "diſappointment and incertitude, are "for a ſhort ſpace longer the compa-"nions of your travels. But patience, "piety, and fortitude ſhall bring you "to content."

While thus diſcourſing, the holy recluſe led them to a little mountain, which they imperceptibly aſcended. Here was a beautiful alcove, from which

which was one of the fineſt proſpects in the world. Once the wild beauties of uncultivated nature, the regular decorations of art, and the boundleſs ocean, with all their variegated charms filled the enraptured eye. The king was loſt in admiration of this noble ſcenery, this rich bright proſpect, which ſo eminently diſplayed the amazing powers of creative wiſdom, and the elegant refinements that ſociety had taught man.

For a ſhort time Haymander ſuffered the king in ſilence to indulge the pleaſing contemplations which this wondrous ſcene inſpired; but when he was prepared to amuſe him with other views, he bade him for the preſent

ceaſe to admire what he might at any time behold, to view what never more would be preſented to his eyes. The king turned to the ſage, and following his direction, applied to a tube which was conveniently fixed for him to look through.

THE firſt object that ſtruck the king's attention was an innumerable throng of people, of all ranks and conditions in life, eagerly thruſting forward into a ſtately wood, which, upon cloſe inſpection, appeared to be a prodigious labyrinth, full of the moſt intricate windings, and the moſt perplexing mazes, that the warmeſt imagination can conceive. Here the multitude in general wandered long, without

out ſeeming to have any particular point in view. Thouſands were loſt in the nets and ſnares, which every where abounded to entrap the unwary; but tens of thouſands ſtruck into paths leading either to the fields of pleaſure the mines of wealth, the glaſſy mountain of ambition, the ſhadowy temple of living fame, or the marble pagode of honour and true glory.

THOSE who ſought the mines of wealth, when firſt extricated from the mazy labyrinth of thoughtleſs youth, beheld a cluſter of ſteep and rugged mountains which they muſt clamber over to attain their wiſh. Innumerable ſwarms, with great variety of ſucceſs,

were continually ſtriving who firſt ſhould reach the ſummit of theſe mountains, and when there, who ſhould be moſt vigilant, who labour hardeſt to obtain the prize they fought.

TOILING, ſtruggling, fighting amongſt themſelves, theſe ſons of avarice were at perpetual variance, and perpetual hindrances to each other. Thouſands fainting beneath their labour dropt by the way, and thouſands who reached the mountain tops, there ſunk under the fatigues they had endured. Few indeed were the fortunate who returned loaded with the treaſures of the mines, and of theſe few, many falling into ambuſcades, were

were robbed and cheated ere they knew the enjoyment of poſſeſſion, while others arriving ſafe into the valleys hid their ſtores in unenviable ſecrecy, or quickly loſt them in the vaſt lake of profuſion.

YE heavenly powers! cried the king, what propels this multitude to toil and labour thus for wretchedneſs and miſery?

HAYMANDER replied—"Obſerve, "oh king! more cloſely, and at the "mountain's baſe you will ſee Ava- "rice, Pride, Cruelty, and Oppreſ- "ſion, with their ſcorpion ſtings whip "forward this motly throng. Far- "ther to the left, behold a few con-

"ducted by honeſt Induſtry through
"more ſafe and eaſy paths to theſe
"much deſired mines. Then lift your
"view higher, and on the right ſee
"what yet in ſome ſome diſtant Iſaja
"ſhall come to paſs. There behold
"a noble body of men in ſtrange ha-
"bits, who have dignity in their air,
"whoſe features are animated with
"benevolence, and whoſe hearts are
"warmed by patriotiſm. Theſe con-
"ducted by Induſtry, Concord, Juſ-
"tice, and Virtue, from the pagode of
"Honour, over a marble bridge e-
"rected by Commerce, go ſecurely to
"the very center of the mines, and
"load themſelves with eaſe. Theſe
"are men who well know the impor-
"tance and true uſe of riches, and in
"their

"their private as well as public con-
"duct, ever make them ſubſervient to
"the intereſts of virtue, and the wel-
"fare of their country. Yet far diſ-
"tant is the Iſaja when this noble
"company, by a ſteady courſe of pa-
"triotic virtue, ſhall be elevated to
"the higheſt pinnacle of fame and
"fortune; but glorious indeed ſhall
"be that period! for then, dread king!
"thy own great ſoul, and royal vir-
"tues ſhall animate a George's breaſt;
"while all the inimitable graces of
"the fair Zemandra, ſhall ſhine con-
"ſpicuous in royal Charlotte.

"TURN again, oh king! to the la-
"byrinths of thoughtleſs youth. All
"that you there behold are travel-

"ling in queſt of happineſs. How "various are their paths! how incon- "ſiſtent the choices they make, while "blind to the future, they are influ- "enced only by preſent appearances, "and propelled by preſent paſſions.

"SEE whole phalanxes crowding "into the meads of pleaſure, en- "ſnared by thoſe numerous groups of "lovely females who are perpetually "ſinging and dancing there. Full of "frolic, full of mirth, how eaſily they "lead their votaries on to the barren "foreſt of remorſe, where diſeaſe and "penury, ſorrow and imbecility, with "numerous haggard furies, ſtand ready "to puſh them into the gaping gulph "of deſtruction.

THOU-

"THOUSANDS too are preſſing up
"the glaſſy mountain of ambition.
"See with what ſudden fury it breaks
"beneath the feet of many, who ſink
"at once into the dark den of obli-
"vion, and are delivered to the ſcor-
"pion ſtings of diſappointed pride and
"raging madneſs. See others envi-
"ouſly pulled back by their followers,
"and furiouſly hurled into the vale
"beneath; and even he that ſtands
"upon the tottering pinnacle, is ſo
"much expoſed to all the ſecret and
"open efforts of the ſurrounding
"group, that nothing can be more
"precarious than his reſtleſs ſituation,
"nor leſs durable than the pleaſures
"ariſing from his ſucceſs.

"BUT

"But of all this deluded throng,
"the maddeſt ſure are thoſe that ſeek
"for happineſs in the ſhadowy tem-
"ple of popular and living fame!
"Mark him who foremoſt of the
"ranks, ſtands at the very feet of the
"airy goddeſs, and is puffed with
"every blaſt of her crackt trumpet.
"How low and how confined the
"ſound! Though loud in his ears,
"yet it extends not beyond the con-
"fines of the temple, nor is rever-
"berated by a ſingle echo. Yet ob-
"ſerve how the vain fool is ſwelled,
"and magnified in his own conceit
"till by the vigorous efforts of a
"ſtronger man, he is inſtantaneouſly
"puſhed from the throne, and trod-
"den under the feet of the crowd.

"Thus

"Thus ever ſhall it be with thoſe who "prefer the empty praiſe of the liv-"ing, to the true and laſting glory "of a conduct really great, and ſtea-"dily virtuous.

"How thinly peopled is the path "that leads to the pagode of honour, "and true glory! Yet that is the "only road to happineſs. So far on "your way, oh Rajah Kiſna! ſo far "are you happily arrived; and was "this world all, there you might reſt "ſecure of bliſs. But the conſciouſ-"neſs of a future being, makes the "deſire of happineſs there, neceſſary "to true felicity here. Your travels "then are not ended yet. Look "forward ſtill. A ſtately edifice pre-

"ſents

"ſents itſelf to your view whoſe ſpires
"touch the clouds. It is the porphyry
"palace of piety that you there behold,
"and the pagode of prayer, is that
"neat unornamented gateway through
"which you firſt muſt paſs to gain ad-
"mittance to the goddeſs of the dome.
"Here the faithful guides to happineſs
"reſide, and whoever hath wiſdom
"and fortitude to conquer the diffi-
"culties of the way, ſhall ſurely
"dwell in the light of her refreſhing
"beams to all eternity.

"YET, yet, oh king! extend your
"view—See the vaſt ocean beyond
"thoſe hills—— There your flying
"iſland comes, with all its rivers,
"foreſts, buildings, floating on the
"water

"water—Ah! it makes to this ſhore;
"it joins the mountain, the gods have
"once more; with an adamantine
"chaine, fixed Calaiiya to the conti-
"nent. For you, oh Rajah Kiſna!
"it is fixed—Obſerve it well, trace
"you not your own Malacca there?
"In the bleſt ſovereign of the coun-
"try, behold your loved Zeman-
"dra!

"THUS are the riddles of your
"fate explained— a better kingdom
"than Moteira, a lovelier, worthier
"bride than Angelia, are given you
"by the gods. Finiſh the work they
"have ordained you to accompliſh,
"and haſte to enjoy happineſs in the
"Calaiiya

"Calaiiyá which they have granted
"your ſovereignty.

"LIFT your eyes from the tube;
"vaniſhed are its imaginary ſcenes;
"reality affords a more pleaſing proſ-
"pect now—— on the ſea behold
"a Mindanoan ſhip making to the
"harbour of Tinia, there are the
"heavenly meſſengers with the ſword
"of Koulagan. Deſcend, oh king!
"from this mount, and meet them
"in thy palace."

THE king taking a ring of value from his finger preſented it to Haymander, and deſcending into the vale, with ſome reluctance bid farewel to the

the ſage whom he never more was to behold.

HASTING now with his companions to the palace, he diſpatched Nourjahad to the port to meet the Mindanoan Brahmins, and conduct them to his preſence. The ſages were landed when Nourjahad came to them, and gladly hailed the meſſenger of the king, whom they attended without delay to the royal preſence.

THE oldeſt Brahman bore the ſword of Koulagan in his hands, and kneeling before his ſovereign preſented it to him with theſe words, "In the viſions of the night, oh king! "Ixora commanded your faithful "Brahmins

"Brahmins to convey this ſword to "Tinian, and there deliver it to their "ſovereign. With all the diſpatch "the ſeas would admit of we have "obeyed the heavenly command, "and now wait your orders either to "return to the ſacred mountains of "Cranganor, or to attend you in your "voyage to Luconſko."

RAJAH Kiſna received the ſword with pious ejaculations of gratitude to heaven, then meditating a moment on the Brahman's laſt words, bade him think no more of returning to Mindano but in the company of Saraſſada and her noble army.

HE

He then ordered Jovanum to take care for the refection of his brethren, and to amuſe the ſhort time of their continuance in Tinian, with a view of the beauties of the charming iſland, which ſo juſtly deſerved to be denominated the terreſtial paradiſe.

But little time was neceſſary to prepare for the king's departure from Tinian. Arakan had wiſely kept the ſhips in conſtant readineſs to put to ſea well victualled and watered, and though many of the ſailors were enjoying the ſweets of this delightful country on ſhore, ſhort notice ſerved to ſend them with alacrity to their ſtations. The troops were already on board, and the king now only waited

for a favourable wind to join them; but firſt propoſed to Jovanum to ſacrifice in the pagode of Ixora. The holy man wanted no intreaty to officiate at the ſacred altar, and at the cloſe of day accompanied the king through a private gallery from the palace to the great pagode, and offered up an oblation of frankincenſe and myrrh before the golden ſhrine of the avenger, the ſacrifice this of grateful piety, unaccompanied with pomp or ſhew, but proceeding from a heart ſincerely devoted to the immortal gods.

From theſe devotional exerciſes the king repaired to reſt; and was buried in the balmy ſleep of virtue, when in an heaven inſpired viſion he ſaw a celeſtial

leſtial meſſenger deſcending from the aerial regions to his chamber, bearing in his noble hand a mandate from Ixora. The king ſurveyed the angelic ſpirit with looks of reverence and admiration then read the ſcroll in which he was inſtructed 'at Luconſko 'to land with Nourjahad alone, nor 'ſuffer his ſhips to touch the ſhore till 'Rakalkas was fallen.' He bowed obedience to the heavenly command; when the divine meſſenger ſmiling benignant, gave him a ring to aſſure him of the truth of what he ſaw, and uprifing on his variegated wings, ſoon was loſt to view.

When the king aroſe, he recollected the viſion of the night, and on

his finger beheld the ring. With joy and wonder he was contemplating this ſcene at the inſtant that Arakan entered, and with glad countenance pronounced the changing winds now fair to waft them from the Tinian harbour.

On this intelligence Rajah Kiſna ſummoned the chiefs of the Brahmins to his palace, and haſtily bidding them farewel, delayed not to get on board with the utmoſt expedition. The ſhouting mariners received their lord with reiterated acclamations of unbounded joy, the ſhips were ſoon unmoored, and now their ſilken ſtreamers fly before the wind, and with ſwelling

ſwelling ſails they once more enter on the wide extended main.

CHAP. XIII.

GRIENGA, mighty goddeſs! ſmoothed the raging ocean before the veſſels of the king. The ſmiling heavens bright and unclouded ſhone. Each fair ſignal of ſucceſs, and every indulgent augury waited on them now. The winds blew propitious, and the light ſhips flow over the

the rolling waves with almoſt an eagle's ſpeed.

WHILE the king was thus haſtening to the deſtruction of Rakalkas, that ruthleſs ſorcerer having tried in vain by all the mean ſubmiſſions of an abject ſpirit to win fair Saraſſada's love, was in a fit of raging madneſs and deſpair retired from the diſdainful queen to his own black cell, once more to move the powers of darkneſs to aid his malice, and force her to his will. But when he began to work his deviliſh ſpells, his harrowed ſoul perceived this was no time to think of love. Portentous miſchiefs lowered over his devoted head, but of what nature, or what would be the

event, his art would not ſuffice to fathom. From Tinian he ſaw it came, but indiſtinctly ſaw.

FRIGHTED at theſe impending ills, and unknowing how to act, the monſter precipitately left the impriſoned queen to enjoy the ſweets of uninterrupted ſolitude, and fled to his ſiſter for counſel in this dire diſtreſs. The hag received Rakalkas in her bloody palace with the higheſt demonſtrations of ſavage joy, and having heard his tale, adviſed him to employ ſome helliſh ſprights upon the ſeas to diſcover the dreaded inſtrument of heaven, and delude him to her palace. The giant approved her counſel, and by the potency of magic inſtantly began

to

to put it into execution, without daring to quit Gurtha, or any more indulge his luſtful appetite with the leaſt thought of Saraſſada.

THE princely Brahman Marazan, by the exerciſe of his divine art diſcovered the ſtate to which Rakalkas was reduced. He ſaw the monſter would never again offend the chaſte ears of Saraſſada with his beaſtly paſſion, and that the queen would ſoon be reſtored to her royal dignity. Love for the fair ſufferer had long ago lighted up its genuine fires in his manly breaſt, and with impatient ardour he oft had ſighed for permiſſion to breath his hopes, his wiſhes at the lovely mourner's feet. The gods denied

nied him this till now; but now they gave him opportunity to purſue his inclinations.

THE raptured youth delayed not a moment to fly to the fair. In the ſame ſilver car which had once conveyed Nourjahad to the magic garden, with a royal diadem on his head, above the ſacred fillet, and the purple mantle of majeſty on his ſhoulders, he drove his obedient lions through the ſubterraneous paſſage they before had travelled, and riſing in diſtant view of Saraſſada, rode to the bower in which ſhe ſat. Diſmounting near the entrance, he reſpectfully advanced to the queen, and in ſhort converſation told the fears of Ra-

Rakalkas, whom ſhe no more would ſee, and aſſured her that Rajah Kiſna was almoſt landed for her deliverance. Then aſſuming that courage which his own virtue, and the gracious ſmiles of Saraſſada, naturally inſpired, the young prince divulged the tender feelings of his noble heart, and beſought compaſſion from his beauteous conqueror. The tender queen had too ſeverely known the pangs of diſappointed love, not to ſympathize in the ſoft and delicate ſenſations of this amiable youth. She liſtened to his fond vows with pleaſed attention, and being no longer the captive of her firſt fatal paſſion, ſhe could not unmoved behold the graces of his perſon, nor with cruel coquetry deny his ſuit.

HAPPY thus in the accompliſhment of his wiſhes, Marazan paſſed his bliſsful days with Saraſſada in the magician's palace; and the charming pair thought every hour an age till their deliverer came to give them an opportunity in Peramſceri's ſacred ceſtus to unite their fate.

MEAN-WHILE the monarch ſailed on nor met obſtruction till he had nearly approached the port.—A gilded bark then haſtily ruſhed from the harbour and falling along-ſide the monarch's ſhip, on the poop appeared a lovely female in a wild diſordered dreſs, and all diſſolved in tears. Her heart ſeemed burſting with the agonizing throes of grief, and wild fear

was

was painted with the ſtrongeſt expreſ-ſion on her pallid cheek. She hailed the king, who ſlacked his ſail to hear the relation of her woes, much ſhe ſtrove by pretended imbecility of voice and ſtrength to ſeduce him on board the bark, but againſt this the wary hero objected ſtrong. An art-ful tale ſhe then compoſed of Saraſſa-da's wretchedneſs, who ſhe ſaid was borne away to Gurtha's dreary palace, and at this inſtant expoſed to all the baſe attempts of luſtful Rakalkas, and his cruel ſiſter's dire rage. She then cunningly propoſed by the ſhorteſt paths to lead the king through a ſe-cret paſſage to the apartment of the hag, and with the utmoſt earneſtneſs begged him to haſten to relieve her

royal

royal miſtreſs, whom one fatal moment of delay would ſurely involve in everlaſting ruin.

WHILE thus with inſinuating art this miniſter of hell was ſtriving to enſnare the monarch, the blue lightening ſudden flaſhed along, and gentle thunders rolled through the air, then inſtantly appeared as deſcending from the ſkies a lovely female, in ſhining ſea-green robes, and with wings of various plumage. Her countenance was ſoft and highly attracting. Her eyes piercing and expreſſive. Smiles dimpled her cheeks, and her air and mien was noble. This lovely ſpright ſettled on the bark and ſung the praiſes of Rajah Kiſna, extolling his piety,

his

his valour, his juſtice, and his love. This flattery over, ſhe bade him unheſitating leap into the bark, and haſte to Saraſſada's reſcue.

THE king half-yielding to her guile, one moment ſtopt to think, and in that moment recollected the teſt of magic which he bore upon his thigh, inſtantly drawing the gleaming ſabre of Koulagan, he fiercely ſtruck the bark, when the hell-born dæmons ſcreeching horrible at once flaſhed off in flames of ſulphur, and the whole viſionary ſcene was vaniſhed into empty air.

THANKFUL to the gods for his eſcape from this deluſive ſnare, the

pious

pious monarch called his Brahmins forth, and bade them ſignalize his gratitude by an immediate ſacrifice upon the deck; then ſpreading again his ſlackened canvas, he once more flew before the winds, and ſoon at diſtance ſaw the cloud-topt ſpires of the magic palace, in which fair Saraſſada now paſſed her ſmiling hours in the ſoft refinements of generous love, ſtriving by every care eluding art, to ſooth the impatient anxieties of her dear Marazan.

The king directed his mariners to anchor in a little iſland near the port, and ordered Arakan there to wait till he ſaw on the ſhore a white banner waving in the air, which ſhould be his

his ſignal to land the troops. Then taking Nourjahad with him into a little boat the king made to ſhore with much expedition.

MEAN-WHILE Marazan divining by his art the terrible convulſions into which the iſland would ſoon be thrown, became anxious for Saraſſada's ſafety, and expreſſing his fears to the lovely queen, prevailed upon her to accompany him in his ſilver car, with the faithful Reneca, through the ſubterraneous paſſage to his cavern, there to wait the event of this dire conteſt, while he attended Rajah Kiſna with ſuch aſſiſtance as the gods permitted him to give.

RAKALKAS had learned the fate of his ſubtle contrivance to enſnare the king. From hence too his enemy was known; and from the fate of the magic bark, he but too truly for his page prognoſticated the end of all the viſionary terrors he had prepared to obſtruct his deſtined deſtroyer. This drove the monſter to deſpair, and even filled his infenſate ſiſter with dread and horror of their impending ruin. To guard however the beſt he could againſt his foe, he ſummoned the foe Pixaxo with his infernal hoſt to remain near Gurtha's palace, and not truſting to his ſpells, or imaginary monſters, armed himſelf and his ſiſter to aid the fiends, whom by horrid

horrid incantations he enforced to fight in perſon for their defence.

RAJAH Kiſna, blazing in golden armour of the gods, and with the gleaming fabre of Koulagan in his hand, now landed on the enchanted iſland. Innumerable hoſts of griſly monſters ſeemed ready to oppoſe him on the beech, but howling horrible fled at his approach. An imaginary army of ſeeming veterans next ſtood in batalia to obſtruct his path, and throwing livid lightenings through the air, occaſioned a ceaſeleſs blaze of terrific fire, but all undaunted the monarch paſſed through the harmleſs flames, and waving his potent ſabre as in act to ſtrike, the bold veterans

ſcreaming vaniſhed into empty air. Thus fruitleſs were the various viſionary terrors which the curſed ſorcerer had planted to fright the king from the execution of his great revenge, and the hero with haſty ſtrides was following his guide Nourjahad to the magic palace, when Marazan, compleatly armed, and mounted on a fiery courſer, bounded acroſs the plain followed at a ſmall diſtance by a ſlave with two other horſes of equal mettle with his own.

"STOP, ſtop, oh king!" cried the young prince, as ſoon as his voice could reach the royal ear, "behold "the Brahman Marazan comes to thy "aid. Thou haſt need of heavenly "ſuccour,

"ſuccour, and that the gods will grant
"thee. But whither goeſt thou?
"Yon magic ſpires contain not the
"monſter now, he is fled to Gurtha's
"ſolid caſtle, and there defended by
"infernal fiends, defies thy rage.
"Mount thou this courſer and let
"Nourjahad take the other, thus ſhall
"we ſoon arrive at the giant's reſi-
"dence. But think not now with
"imaginary forms to wage a ſhadowy
"war. The dire fiends of hell are
"armed againſt thee. Rakalkas and
"Gurtha too will bravely ſtrive to a-
"void their fate. Fear not, the gods
"and their angelic powers are with
"thee."

THUS precipitately ſpoke the prince, and Rajah Kiſha joyfully accepted his offered aid. Marazan then ſpread a ſlight repaſt before the king, and when they had partaken of this ſocial refreſhment, they mounted their noble ſteeds, and galloped dreadleſs on to meet their gigantic foes.

THE embattled palace appeared in view, and to defend its gates a horrid army of dire fiends in their own terrific ſhapes, above, below, and all around filled earth and air. Terror ſeized Nourjahad's ſoul at this appalling ſight, and well he wiſhed himſelf on board the fleet, or an hundred fathom beneath the ground; but reflec-

tion

tion ſoon overcome his fears, the ſteady courage of his royal maſter, and the princely youth, firmed his ſoul, and inſpired valour in his ſinking heart.

THE dæmons ſaw their foe, and with direful yells informed Rakalkas of their approach. The monſter on this notice aſcended a lofty tower, and perceiving the number of his enemy ſo ſmall, derived courage from the ſight, and with ſavage exultation promiſed to feaſt his canibal ſiſter on their dead carcaſes.

MARAZAN deſired the king to halt when they came within arrow-ſhot of the gates, and pointing to the dæmons,

bade him "think how little mortal "ſtrength could do oppoſed to ſuch "an infernal hoſt. Though defended "from their weapons by celeſtial ar- "mour, and from all enchantments by "the Genii's ſword, yet their very "preſſure would ſuffice to ſeparate "the ſoul and body of that daring "mortal who ſhould brave their "wrath." Having ſpoke thus, the young ſage drew forth his ſhining ſa- bre, and with an audible addreſs to Viſtnou, waved it in the ambient air, when inſtantly a noble army of celeſ- tials all drawn up in battalia, and ready for action, appeared viſible to the aſtoniſhed king.

"Now,

"Now, now, ſays Marazan, on "equal terms we meet the foe. To "his immortals, immortals we op- "poſe; and againſt his gigantic arms "we weild our earthly ſwords.

THUS ſaying they left their horſes to Nourjahan's care, and ruſhed impetuouſly on, juſt as Rakalkas with his ruthleſs ſiſter iſſued from the gates. Terror and diſmay filled the infernal hoſt, but with falſe courage they ſeemed to meet the celeſtial troops. Fierce was the firſt onſet of either army. Thunders, earthquakes, and ſulphureous flames, where the horrid engines with which each encountered each; but ſoon the dæmons fled,

fled, and now by mortals only was this dire conteſt to be decided.

THE king engaged Rakalkas; Marazan warried with Gurtha. Thus was ſavage ſtrength oppoſed to warlike ſkill. The unweildy monſters, fired by deſpair, exerted all their gigantic powers, and the ſorcerer perceiving the miniſters of hell had left him, bravely depended on himſelf. Long indeed was the conteſt, and wearineſs began to oppreſs the chiefs, when, the ſavage blood of Rakalkas pouring through an hundred gaping wounds at once, he fainting fell. The king inſtantly ſevered his head from his body and with amazing celerity, flew to Marazan's aid, whom Gurtha

Gurtha ſo ſtoutly oppoſed, that the ſinking prince could ſcarce avoid her maſſy blows. This timely aſſiſtance of the king's ſpeedily decided the fate of the canibal who was unable to withſtand the joint efforts of the enfeebled heroes. As falls a mighty tree, the huge body of Gurtha fell, and her viſage being deformed with grinning rage, and every vengeful paſſion that could haunt a fury's ſoul, ſhe looked moſt horrible in death.

THE battle thus ended, the conquerors ſunk beneath the fatigue they had endured, and fell down at the feet of the ſlain unable to aid each other. Nourjahad, who had remained at a diſtance from the field of action,

action, ſaw his ſovereign crowned with victory, and when Gurtha fell, ventured to approach; but grief and terror locked up the powers of his mind when he perceived the condition of the chiefs. Soon however he recollected ſome refreſhing wine which Marazan had made him take with him from their laſt repaſt, and producing this, he gave to each an hearty draught.

This generous cordial revived the fainting chiefs, and after ſhort reſt upon the ground, and a ſlight repaſt upon ſuch fruits as Nourjahad could gather, they found their ſtrength ſufficiently recruited to mount their bold courſers. Marazan now pointed to the

the king the mountains beneath which his cavern run, and conſidering how near the day was cloſed, adviſed his refreſhment in that hoſpitable ſhelter till the return of morn. The king compaſſionating the noble ſteeds which had been hard rode a day and night already without reſt or food, chearfully complied with Marazan's propoſal.

They came to the cavern, and committing the horſes to the care of Marazan's ſlave, joyfully entered the illuminated retreat in which Saraſſada now paſſed her ſolitary hours. The meeting between the king and queen was tender, yet noble. She well ſupported the dignity of her charac-

ter,

ter, and while ſhe diſplayed every mark of friendſhip, eſteem, and gratitude, to her deliverer, ſhewed that reaſon had entirly maſtered her imprudent paſſion. To Marazan ſhe was all love and tenderneſs, but her chaſte and virtuous ſoul betrayed no weakneſs. Sprightly, ſenſible, and engaging in her converſation, ſhe beguiled the fleeting hours, and lulled all ſenſe of fatigue or pain in the wearied heroes, till they had well refreſhed themſelves with the nouriſhing viands ſhe provided to reſtore their exhauſted ſtrength. Soon as the tables was removed, Saraſſada induced the chiefs to retire to their beds, and till the morning reſtrained her curioſity to hear the particulars of

their

their late encounter, or their future projects.

As ſoon as Marazan ſaw by his time-telling machine that the reſplendent rays of the morn began to chear the earth, he aroſe from his couch, and calling to the king, reminded him they had much to do. The monarch inſtantly obeyed the ſummons, and after a ſlight repaſt, without ſeeing the queen, they mounted their horſes and rode off to the enchanted palace; but firſt the king diſpatched Nourjahad to the port, to raiſe the promiſed ſignal for Arakan to land the troops.

When

WHEN they came to the palace, the princely Brahman bade the king ſtrike againſt the gate with the ſword of Koulagan, he obeyed, and in one moment the magic building, with all tis towering turrets, its thick walls, and capacious garden, diſappeared, nor left the leaſt mark behind. The palace gone, the entrance to the black cells in which Rakalkas by horrid incantations had formed his ruthleſs ſpells, became expoſed to view. Dreary, dark, and ſhocking to imagination was the paſſage to this infernal place, but here the king muſt enter, or leave the curſed enchantments of the remorſeleſs ſorcerer, ſtill in force. The brave Mindanoans muſt remain voracious leopards, their ſhips

muſt

muſt forever be bound to the rocks of the port, and the whole people of Luconſko no more reſumed the human ſhape.

RAJAH Kiſna no ſooner received this intelligence from the prince, than feeling his humanity rouſed, he ruſhed with the moſt courageous ardour into the unknown dangers of theſe terror-ſtriking vaults. Followed by Marazan, he boldly advanced till the dull glimmering of an half extinguiſhed lamp diſcovered that he was immerſed in a ſpacious cave, filled with the dead bodies of all the moſt horrid monſters that earth, air, or ſea produces. Oyl to repleniſh the lamp was in view, and Marazan very ſoon

lighted up a ſtronger flame. Magic circles, and the hell-born ſpells, by which the monſter gratified his black revengeful ſoul in the miſeries of his fellow creatures, now became viſible to their eyes.

MARAZAN, who well underſtood them, gazed with horror on theſe malicious operations of the moſt cruel barbarian that nature ever formed; and when he explained to the king their ſeveral purpoſes, and curſed effects, the benevolent monarch was ſo ſtrongly moved with mingled grief and deteſtation that ſome moments of reflection were neceſſary to reſtore the firmneſs of his manly ſoul.

FORMING

FORMING an altar of the ſorcerer's magic inſtruments, the holy youth lifted up a fire, and offered to Ixora the monſter's books, with all the preparative means of further miſchiefs. Then pouring forth an oblation of rich eſſences, extracted from the moſt odoriferous ſpices, to Viſtnou, he prayed the goddeſs to aid their benevolent deſigns, and enable them totally to diſſolve the iniquitous magicians, cruel operations.

TURNING now to the king, the Brahman bade him divide the circles, and cut in pieces the ruthleſs ſpells which hung around, with the genii's ſword—the king obeyed, and in that inſtant Marazan broke the ſor-

cerer's ebon wand, and burnt it on the altar—The earth trembled, hell's ſcreaming ſprites yelled horrible, livid fires flaſhed through the dark vaults, and at laſt a ſudden burſt of thunder opened the roof of the cavern, and formed for the aſtoniſhed mortals an eaſy paſſage to the ſurface of the globe, and the refreſhing beams of the all-charming ſun.

THE firſt ſight that ſtruck the king on emerging from the black cells, was Nourjahad leading Arakan and the troops over the plain to a white banner which he had erected for their direction when the palace fell. The next was the Mindanoan army drawn

drawn up by their officers in battalia, and advancing with ſongs of joy, and and ſhouting exclamations to thank their deliverer. Scarce did ſincerer raptures animate the ſoul of Rajah Kiſna when on Madagaſcar's ſhore he met his loſt Moteiraneans, that thoſe which now ſwelled his joyful boſom. With tears and embraces he met the chiefs, and to the ſoldiers ſhouts he ſhouted in return. Theſe firſt emotions a little ſubſided, he felt the full reward of all his toils, his virtues, his piety, in the heart-felt ſenſations of humanity, and refined ſelf-applauſe, on beholding the iſland ſo late a wild, ſolatory deſert, now covered with inhabitants.

THE remains of the royal family of Luconſko, delivered with their people from the curſed power of enchantment, ſoon learned who their benefactors were, and with tears of gratitude returned their thanks. Theſe the king took under his immediate protection, and ordering the armies to get their tents on ſhore, and encamp upon the coaſt, returned with Marazan and his new friends to the anxious Saraſſada.

A ROYAL company being thus aſſembled in the prince's cavern, fully employed Reneca, and the ſlave to find proviſion for them. The eldeſt of the princes, now king of Luconſko, was a noble youth, endowed with an enlarged

enlarged capacity, and a generous ſoul. He readily received the inſtructions of his deliverers, and his heart was ſoon opened to the calls of religion. Rajah Kiſna finding him thus docile, and willing to eſtabliſh the worſhip of the gods in its original purity throughout his realm, ſent for the Mindanoan ſages, and gave them to the young monarch, with copies of the Viedam, and the Shaſtah to aſſiſt in this pious work.

THE king of Luconſko retiring in a few days to the caſtle of Gurtha, the only building remaining on the iſland, took Rajah Kiſda and his royal company thither. Here he received the homage of his people, and concerted

proper meaſures to reſtore his kingdom to its ancient power and ſplendour. Rajah Kiſna, and the prince for a while delayed their voyage to aſſiſt his councils, then ordered their troops on board, and haſting themſelves to the port, bade an everlaſting farewel to the young monarch, and his happy country.

THE winds being fair, and the weather calm, the fleet made its way to Mindano with as great ſpeed as the number of ſhips would admit of. Saraſſada took the prince with her on board her own royal ſhip, and led the van. The king was in the center, and Arakan brought up the rear. In this

In this order they paſſed on without accident to the harbour of Samarcand.

THEY had ſcarcely entered the port when the vigilant Moſkar eſpied the royal banner from the watch-tower of Ketteris, and immediately giving orders for the reception of his royal miſtreſs, flew to the ſhore to congratulate her arrival. She haſted to land and graciouſly received her faithful general. The king was ſoon on ſhore. Arakan ſtayed to diſembark the troops. The news of their queen's return was preſently noiſed over Ketteris, and the whole body of the people haſted with ſhouting acclamations

mations to conduct her to her palace.

NEVER did Saraſſada appear ſo truly great—dignity, benignant love, and grateful joy, ſhone in her air and countenance—She moved majeſtic, ſhe looked ſerenely ſweet——Reverence and admiration were added to loyalty and love in her obſerving people.

ACCOMPANIED by Marazan in an open chariot, and followed by the king on horſeback, ſhe moved on to the palace, here calling a council of thoſe nobles who were ready, ſhe propoſed a grand ſacrifice of thanks to Viſtnou, to be held on the morrow before

fore all other buſineſs. Then ordering a royal banquet to be prepared in a gallery expoſed to the people's view, ſhe ſupped in public with her majeſtic and her princely gueſts.

THE next morning at earlieſt dawn the ſacred trumpet was ſounded and a magnificent oblation offered to Viſtnou and all the gods with the higheſt pomp, and moſt ſplendid ceremony, that taſte, piety and riches could ordain. In the pagode of Viſtnou, mounted on a throne of ſtate, inſtead of the grand Brahman's pious lecture, the queen concluded the ſacred rites by a nervous relation of her ſufferings and deliverance, declaring in the end, that to reward Marazan's tender care

ſhe

ſhe would the next day be united with him in the holy ceſtus of Peramſceri.

THE people expreſſed their approbation of this deſign by the loudeſt acclamations of rapture, and applauſe. All then retired from the pagode to feaſting, mirth, and gladneſs

ON the next day the ſilver car was brought to ſhore, and Marazan depriving it of its uſeleſs lucid globe, untwiſted the emerald branches, and gave them liberty, in ſpreading foliage, to fly off on every ſide. Thus altered, it became an open chariot, admirably rich and beautiful, and admitted the deſiring people to behold the royal pair

pair who enthroned therein proceeded to the pagode of Peramſceri, and by the hoary Sedamma were united in the holy ceſtus of the nuptial goddeſs.

THIS royal union was celebrated with ſuch magnificence, and univerſal joy, as ſcarce ever appears amongſt the ſons of men. Time ſeemed to put no end to the rejoicings of the court or people. Rivers of wine rolled down the ſtreets, and the moſt coſtly banquetings laſt from morn to night, and night to morn again.

AT length Rajah Kiſna having thus far compleated the deſigns of heaven, grew ſated with the pleaſures of Ketteris,

teris, and ardently desired in the embraces of Zemandra, and the wise rule of his people, to enjoy the calm delights of virtue. He had the sacred fire, with all its pious attendance, to remove from the mountains of Cranganor to his own Malacca. This detained him beyond his wish; but time and diligence made all things ready. The holy altar was safely embarked on board the royal ship, and all the reverend tribe was there. Of Moteiranian origin was the whole sacred band save Zelinda, and she, pious maid! gladly attended her brave protectors to a foreign shore. Lost to every earthly joy when Alcander fell, and all the ties of nature were buried in her revered parent's grave. Malacca therefore

fore to her was equal to Mindano. The hoary Brahmins and their matrons were her parents, the young pupils were her brothers, and the pious eſtals her ſiſters now.

RAJAH Kiſna tenderly took leave of the royal pair, with whom he ſettled a conſtant intercourſe, and embarked with a fair wind. The ten thouſand Malaccans which he had left with Moſkar to guard Mindano, were already on the ſeas. Propitious gales filled their canvas, and over a ſmooth ſea the fleet rolled chearfully along. The turrets of Palia ſoon appeared in view, and in a few days the monarch was landed on his own domain.

To Arakan the ardent lover left the care of ſhips and men, and mounted on his fiery courſer, with Nourjahad only for his companion, bounded over hills and plains, nor reſted till he was ſtopt at the gates of Zemandra's porphyry palace, it being the midnight watch when he arrived.

Rouzed to a moment's thought by this obſtruction, the king recollected what might be the effect of too ſudden joy on the tender frame of his dear Zemandra. Wiſely, therefore, reſtraining the ardours of his paſſion, he turned from the queen's palace, and haſted to Locaſter. The good old man, ever ſtudious for his country's welfare, was not yet retired to reſt, when

when Nourjahad's loud knocking alarmed him with alternate hope and fear. The ſlaves in waiting ſoon learned the cauſe of this unuſual diſturbance, and ere Locaſter had reached half-way the hall, the king was entered. Joy locked up the old man's powers of utterance at the ſight, while the king embraced the revered nobleman with all the raptures of heart-felt friendſhip.

After ſhort converſe and a ſlight repaſt, the king retired to repoſe, leaving the ſage gently to divulge his return in the morning to the fair Zemandra. Fatigue made him ſleep till the ſun was high advanced in its diur-

nal race. The lovely queen knew of his return, and urged by her fears and fond impatience, was hanging over the royal couch when Rajah Kiſna waked. To what extatic raptures did he wake! Ye gods how tender, how pathetic was this melting ſcene! Two lovers long ſeparated, now met to part no more; but in each others dear embraces to loſe every care, and in the full exerciſe of every virtuous ſentiment, to increaſe their mutual bliſs!

THE report of the king's return ſoon filled the ſtreets of Malajor, and every demonſtration of joy that loyalty could give, was manifeſted by this grateful people.

ARA-

ARAKAN arrived at the capital, and affairs of ſtate now engroſſed the royal attention. The place for the ſacred fire was fixed, and the holy college was ſuitably eſtabliſhed. The Moteiranians were ſatisfactorily ſettled in Malacca. Every great work which the king had in view was compleated, and he began to think of repoſe, when deputies from Biſnoua came to Malajor, and gaining admittance to the king, repreſented their country as diſtracted by inteſtine commotions, and reduced to the moſt deplorable ſtate of anarchy and confuſion. This at laſt had cauſed the wiſeſt and beſt of the people to meet together to conſult the ſafeſt means of ending their broils. The reſult of their deliberations was

to make an offer of the crown to Rajah Kiſna, which they now beſought him to accept.

The king heard the deputies with deep attention, and having again with the niceſt circumſpection, examined their credentials, anſwered thus:—

"The gods have graciouſly given "me the ſovereignty of Malacca, and "contented with their preſent, I feel "no ambition to extend my ſway over "diſtant countries.——As your ſtate "however is truly pitiable, I will "chearfully deprive myſelf of the "wiſe counſels of Arakan, if to him "you will transfer the gift which for "myſelf I cannot accept."

THE deputies aſked ten days to deliberate upon their anſwer, which was readily granted them. Having in this time procured full powers from the grand council of Biſnoua, they aſſented to the king's propoſal. Arakan received the offered dignity with becoming grace, and conſidering the wants of his new people, made no unneceſſary delay in quitting his native country. His only ſon, a generous, ſpirited, and virtuous youth, accompanied him to his new kingdom. Arakan aſſumed the regal ſceptre with the greateſt magnanimity of ſoul, and ſat upon the throne with a truly majeſtic air. His firſt act of power, after ſummoning an aſſembly of the ſtates, was to obliterate the hated name

of

of Biſnoua, and call the country after his ſon, Siam. His next was by wiſe laws, and a due exertion of authority, to eſtabliſh peace and religion to the extremeſt borders of his kingdom. Succeſsful in this, he long reigned an inſtance of heaven's regard to virtue.

RAJAH Kiſna having thus fully accompliſhed all the high purpoſes of heaven, from henceforth uninterruptedly enjoyed the inexpreſſible felicity of conſcious virtue. Faithful in the diſcharge of all his regal duties, he was uncommonly happy in the obedient loyalty of his people. But how truly great was the bliſs which he derived from the tender love, and amiable virtues of his dear Zemandra!

Here

Here the powers of deſcription fail! ſuffice it then to ſay in fine, every public, and every domeſtic joy was his own, and remained the conſtant reward of his virtues, till the angel of death wafted him and his loved queen together, to the ever-enduring felicities of immortality.

FINIS.

MVSEVM
BRITAN
NICVM